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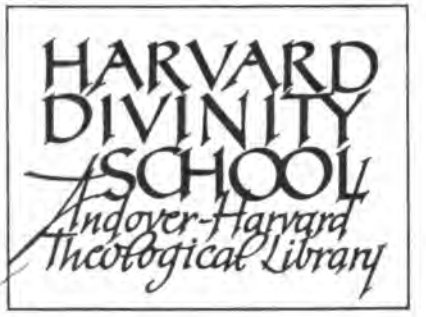
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THE

WORKS

OF

GEORGE FOX.

VOL. V.

GOSPEL TRUTH DEMONSTRATED,

IN

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CONTAINING

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QUAKERS.

"Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of truth, commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 1, 2.

IN THREE VOLUMES.

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A WARNING TO ENGLAND,

AND ALL THAT PROFESS THEMSELVES CHRISTIANS;

Who have the Form, but deny the Power of Godliness, that they Sin no more, lest a worse thing come to them.—By G. F.

As ye have received Christ Jesus, the Lord, so walk in him. *Colos.* ii. 6.
For, even our God is a consuming fire. *Heb.* xii. 29.

And now, all you that do not walk as you have the apostles for examples, and do walk as Christ walked, as in 1 *John* ii. 6. If the Lord God Almighty, who is the Creator of all, and the Lord Jesus Christ, by whom all things were made, should deal with you, as you deal with him, who spend his creatures upon your lusts, and devour them, and consume them immoderately: I say if the Lord God, that created all and gives the increase of all, and upholds all by his word and power, (for the earth is the Lord's, and the fulness thereof,) I say, if the Lord God should restrain the earth from increasing, and all other creatures which give your food, for three or four years, what a condition would you be in, that destroy them so upon your lusts? If the Lord God should bring a famine; and stop (I say) the earth from yielding its increase to you, that so destroy and consume his creatures upon your ungodly devouring lusts; wasting so much vainly, which would nourish so many both in clothes and diet, as are ready to famish, and starve for want? have not you seen how the Lord God hath brought the sword among you? And are not you as proud and as vain, without his fear as you were, though so many have been consumed by sword? then did not he bring the plague, and sweep away many thousands thereby, and scattered you out of your city of London? and then after did not he bring the fire, to the astonishment of many? And what if the Lord should hinder the earth from increasing, how could you but say it were just with the Lord so to do, and to bring a famine upon you, seeing that you do not repent, and amend your lives, and fear and serve him that made you? and all these good outward creatures he has given to you, and daily gives in his mercy, that you might serve and fear him, and not to consume them upon your own lusts,

and has given you rain and fruitful seasons; now what if the Lord should restrain his hand in those things from you, that do so devour them and consume them, and waste them upon your lusts, could you say any otherwise, but the Lord is just in so doing? seeing that you amend not your lives, ways, words, and doings; and are such that feast and are feeding yourselves without all fear, as you may see in *Jude* xii. and so are the clouds without water, and trees without fruit. So, if God should send you clouds without water in them, and your trees without fruit; remember the fig-tree that Christ cursed, that did not bear fruit and think upon yourselves, and you are all as trees: but see what fruits of righteousness, of Godliness, of virtue, and of holiness you bear to God; for, 'without holiness none shall see God:' and therefore take heed of promising yourselves liberty, whilst yourselves are servants of uncleanness and corruptions, as in 2 *Peter.* ii. And when you destroy, consume and devour God's good creatures upon your lusts, do you think of God? do not you feed without any fear of God? and do not many live after that sort, as they did that said, 'let us eat and drink, for to morrow we shall die?' as in 1 *Cor.* xv. 42. And doth not the apostle say, 'That every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving; for God hath created them to be received with thanksgiving; for it is sanctified by the word of God and prayer?' And now, when you destroy the creatures upon your lusts, with gluttony, greediness, and drunkenness, you are not in a capacity then of praying or giving thanks, but of cursing, swearing, damning, and murdering, and all other evils you are subject to run into, and then often bring misery, and many evils upon yourselves and families.

1 *Tim.* iv. Now, 'Every creature of God is good, [mark,] and nothing ought to be refused, if it be received with thanksgiving;' for God created them to be received with thanksgiving. And the thanksgiving must be given to him that created them; and therefore you ought to receive no creature but with thanksgiving to the Creator, and you ought to give him thanks that created all to his glory, and if you do not, you are of them that feed without all fear of God, your and their Creator. And they that take the creatures in God's fear with thanksgiving, will not destroy them, nor consume them upon their own lusts, and they are sensible of the goodness of the creatures, and of the goodness of God that gave them. And they that feed without the fear, and are the clouds without water, and the trees without fruit, and devour, consume, destroy, and waste the creatures of God upon their own lusts, destroy their bodies and souls, their own families, wives and children, and bring themselves to rags and beggary.

And such are not sensible of the goodness of the creatures, nor the goodness of the Creator; and from such God had no true thanks, but

his name is blasphemed by such daily: and though many may say, that 'we say grace before meat and after;' but you should live in grace, and not turn from the grace of God into wantonness, and walk despitefully against the spirit of grace; for the true giving of thanks to God, is 'with the spirit of grace and supplication.' *Zach.* xii. 10, and *Jude* xiv.

So they cannot truly give thanks to God, that turn the grace of God into wantonness, and that walk despitefully against the spirit of grace; and therefore 'quench not the spirit.' 1 *Thes.* v. 19. And the Lord saith, what hast thou to do to take my name into thy mouth, and hatest to be reformed? and every one that names the name of Jesus, is to depart from iniquity; else, Christ will bid such as do not depart from iniquity, 'depart from him;' this is a sad sentence, for the Saviour and Redeemer and Mediator, to bid them 'depart from me ye workers of iniquity, for I know you not:' so, though you may say grace (as you call it,) with your lips, yet if you feed without fear, and work iniquity, Christ will not own such.

And James saith, 'ye have lived in pleasures on the earth, and in wantonness ye have nourished your hearts, as in a day of slaughter,' and so forth: were not such to 'weep and howl?' and therefore do not you think this day will not come upon you, that are found in these things: therefore be you warned in time.

And doth not the apostle command you, *Ephes.* v. 16, 'to redeem the time, for the days are evil.' And therefore see how you can redeem your time that is past; for does not the apostle tell you what the fruits of the flesh are, and what the fruits of the spirit? so see what fruits you bear, and of what sort.

And do not you read in *Rom.* i. of such that gave themselves up to vile affections, and were filled with unrighteousness, fornication, wickedness, covetousness, full of envy and murder, debate and deceit, taking all things in the evil part, whisperers, backbiters, haters of God, doers of wrong, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, such as never cease from sin, which men (though they knew the law of God, how that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them. *Rom.* i. And therefore consider these things, all you who are found in these practises, and amend, lest God's wrath and judgments break forth suddenly upon you, ere ye be aware. For, do not you know, that 'the unrighteous shall not inherit the kingdom of God? be not deceived, neither fornicators, nor adulterers, nor idolaters, nor wantons, nor thieves, nor covetous, nor drunkards, nor extortioners, nor railers, shall inherit the kingdom of God:' therefore ye must forsake all these things, if ye expect to inherit the kingdom of God, as you may see in 1 *Cor.* iv.

And do not you read of some, 'that in words professed God, but in their works denied him?' and have not they that professed themselves christians, brought a great dishonour to christianity, yea, among the very Turks and heathen, by their drunkenness, whoredoms, and uncleanness, cozening and cheating, and cursing and swearing, thefts and murders; so that amongst the Turks it has become a by-word, 'what! dost thou think I am a christian?' therefore, oh! that that holy name (whose name is above every name,) by which you are called, that you should walk so unworthy of it, as to cause his holy name to be blasphemed! and knowing there is no salvation by any other name under heaven, but by the name of Jesus, oh! therefore, that every one that names his name, would depart from iniquity, and might walk as he walked: and let your moderation (ye that be called christians,) be known unto all men; for the Lord is at hand, and sees all things, and will render unto every man according to his works: and do not you know, ye must give an account for every idle word? and therefore, ought they not to be gracious, and seasoned with grace?

And whether, therefore, 'you eat or drink, or whatsoever you do, do all to the glory of God.' 1 *Cor.* x. 31. Now there is no waster, drunkard, glutton, that can eat and drink to the glory of God; but to the dishonouring God, devouring and destroying his creatures, and consuming them upon their lusts, and feeding themselves without the fear of God: and if all christians did mind this, 'whether they eat or drink, that they do it to the praise and glory of God,' there would be no drunkard, no destroyer, no devourer, nor waster of God's creatures found in Christendom.

And likewise, 'whatsoever you do, do it to the praise and glory of God.' [Mark,] 'whatsoever you do:' in this no christian would dishonour God; in this they would always have the Lord before their eyes, and his fear placed in their hearts.

And therefore, whether we live, we should live unto the Lord, and whether we die, we should die unto the Lord: so all that are true christians do live and die unto the Lord; but 'they that live in pleasures, are dead whilst they live,' as in 1 *Tim.* v.

And consider ye what the prophet Hosea saith to the professing Jews, that did not live according to the law of God, nor the prophets; and may not the same be said unto you, that profess yourselves christians, but live not according to the gospel? 'Saith the Lord, I gave them corn, wine, and oil, and multitude of silver and gold, &c. And therefore I will return, saith the Lord, and take away my corn in the time thereof; and my wine in the season thereof; and I will recover my wool and my flax, given to cover their shame.'

And therefore, consider this, ye christians, 'what,' I say, 'if the Lord

should stop the earth from increasing,' for the Lord hath given you corn, wine and oil, silver and gold, wool and flax, which you consume and destroy upon your lusts, the lust of the eye, the lust of the flesh, and the pride of life, which is not of the Father, 'so that you should not have so much corn as to feed you, and as much flax and wool as to cover your shame,' think you, would it not be just with the Lord so to do? let the witness of God in your consciences, and your daily practice, and the scriptures answer and testify against you.

For truly, when I was in Lancaster prison, I looked out of the bars of the window in the tower, and saw the angel of the Lord God, with his drawn glistering sword, shaking it over this nation, to execute God's vengeance, and the court was all as a flaming fire; and this I saw before the beginning of the Dutch war, before the plague, and before the fire: and now I say again, if God Almighty, that created all for his glory, and gives the increase of all, (for the earth is the Lord's, and the fulness thereof,) and, whether you eat or drink, or whatsoever you do, you should do it to the praise and glory of God: and now, if you do not, but consume the creatures of God upon your own lusts, and with gluttony and drunkenness waste and destroy them, and live wantonly, wickedly, and in pleasures on the earth, which is a mark that such are dead from God and Christ whilst they live: now, I say, if God Almighty the Creator, should stop the earth from increasing with cattle and other creatures, and bring a famine upon you, how could any but say, the Lord is just in so doing? for, look over Christendom, and see what voluptuousness, drunkenness, excess, rioting, debauchery, oaths, cursing and swearing, that makes the land to mourn! do you think there was the like in Sodom and Gomorrah, whom God set forth as examples of his wrath, and such as suffered the vengeance of eternal fire, who followed strange flesh? therefore, dread all ye that defile yourselves, and follow after strange flesh; see *Jude*. Though you may think ye sit as queens, and glorify yourselves in your pleasures, and may say in your hearts, ye shall see no sorrow; but alas! woe and torment will follow: and therefore, before it be too late, repent, and consider these things.

And remember Esau, that profane person, who for a morsel of meat sold his birthright, and afterwards he would have inherited the blessing, but he was rejected; for he found no place of repentance, though he sought it with tears: and therefore, while ye have time, repent; for, know ye not, that all that forget God, and do wickedly, he will turn into hell? and therefore forsake your wickedness.

And do not you read, that the Lord Jesus will shew himself from heaven with his mighty angels in flaming fire, rendering vengeance unto them that do not know God, and which obey not the gospel of our Lord Jesus Christ, [mark,] that do not obey the gospel of our Lord Jesus

Christ; people may talk of it, but not obey it; 'who shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.' Mark this sentence, and take it to heart, as in 2 *Thes.* i. 7, 8. And see the sad sentence upon the wicked, in *Matt.* xxiv. 51. and xxv. 41.

And was it not in all ages the sins of the people, and their committing evil and wickedness in the sight of the Lord, that brought the wrath, and the plagues, and the sword, and the famine upon them, as you may read from Moses, in the time of the law, to the days of Christ and after Christ? and is it not the same that brings it upon them called christians now, that make a profession of the new testament, as the Jews did of the old, and live not according to it? oh England! consider these things; oh Christendom, (so called,) consider these things; and walk honestly, as becomes the gospel, and not in gluttony and drunkenness, in chambering and wantonness, neither in strife nor envy, but put on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts thereof. *Rom.* xiii. 13.

'But unto them that are contentious, and disobey the truth, though they may talk of it, shall be indignation and wrath, tribulation and anguish will be upon the soul of every man that doth evil:' and therefore take heed, lest (after the hardness of your hearts, and your impenitency,) you heap unto yourselves 'wrath against the day of wrath, and of the Revelation of the just judgment of God:' take heed of this, you that deny Revelation; you will find that you will feel it in the end, if you amend not. *Rom.* ii.

And therefore, take heed of disobedience, and rebelling against the Lord's good spirit, as in *Neh.* ix. For unto them who are disobedient, Christ is a stone of stumbling, and a rock of offence; and therefore it is not the professing, but the obedient and believing, to whom he is elect and precious.

'For behold, saith the Lord, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch.' *Mal.* iv.

Therefore consider, all ye that are proud, and do wickedly; do ye think this day will not come upon you ere you be aware, and neither leave you root nor branch? what good will all your profession do you, if ye do wickedly, and are proud, when ye are found but as chaff and stubble consumed by fire? therefore take these things to heart in your private chambers, and see whether you be not as stubble or chaff: 'but upon them that fear the name of the Lord, shall the Son of righteousness arise, with healing in his wings; and they shall grow up as calves in the stall. And therefore, my desire is, that you may all repent, and amend

your lives and doings, and turn to the Lord, from all your evil ways, words, lives and conversations, and fear him, which to do, is to depart from evil, that the wrath of God and the Lamb may not come upon you; for I desire the good of all your souls, and the eternal welfare of all people.

And the apostle saith in 1 *Cor.* x. 'neither let us (to wit, the christians,) commit fornication, as some of them (to wit, the Jews,) did, and fell in one day three and twenty thousand.'

'Neither be ye idolaters, (to wit, the christians,) as some of them were (to wit, the Jews,) as it is written, the people sat down to eat and drink, and rose up to play.'

Now, all these things came upon them, (to wit, the Jews,) for example, and they were written to admonish us, that christians should not follow them.

And the prophet saith, *Hab.* ii. 15. 'Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunk also, that thou mayest look on his nakedness; thou art filled with shame for glory: drink thou also, and let thy nakedness be uncovered; the cup of the Lord's right hand shall be turned unto thee.' Now consider this, ye that profess yourselves christians, and live not the life of christianity, whether ye be not found in these practises that the scriptures declare against.

Hagg. i. 6. 'Ye have sown much, and bring in little, ye eat, but ye are not satisfied; ye drink, and are not filled; ye clothe you, but you are not warm; and he that earneth wages, putteth it into a broken bag.'

Now, is not this the condition of many called christians, that drink, and are never filled; and eat, and are not satisfied; and earn, but waste their wages?

And in *Amos* iii. 15. and iv. 1. 'I will smite, saith the Lord, the winter-house, and the summerhouse, and the houses of ivory shall perish, and the great houses shall be consumed, saith the Lord, hear this word, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, and destroy the needy; and they say unto their masters, bring and let us drink.' &c.

Now, consider this, ye that are found in such practises, and see what judgment the Lord brought against such.

And in *Hos.* iv. 18. there you may see how Ephraim's drunkenness stunk; 'their drunkenness stinketh, (saith the prophet,) they have committed whoredom.

And does not the nominal christians' drunkenness stink, think ye, together with other their uncleanness?

And in *Prov.* xx. it is said, 'wine is a mocker, and strong drink is raging; and whosoever is deceived thereby is not wise.'

So mark, ye unwise christians, that are found in this raging with this strong drink; and do ye think that ye are wise, that are deceived with wine the mocker?

And in *Prov.* iv. 14, to 18. 'Enter not into the way of the wicked, and walk not in the way of evil men, and avoid it, and go not by it, but turn from it, and pass by; for they cannot sleep except they do evil; and they cause some to fall; for they eat the bread of wickedness, and drink the wine of violence.' Were not these things judged by the law of God? and are they not judged by the gospel? and do not you think that the Lord will make such to drink the wine of giddiness? as in *Psal.* lx. 3, &c.

And in *Psal.* lxxx. 5. 'Thou hast fed them with the bread of tears, and gave them tears to drink in a great measure.' And do ye think that ye christians, that feed yourselves without the fear of God, and consume his good creatures upon your lusts, must not be fed with the bread of tears, and have tears to drink from the hand of the Lord.

And in *Isa* lvi. 12. 'Come ye,' say they, to wit, the shepherds or the watchmen, 'I will fetch wine, and we will fill ourselves with strong drink; and to-morrow, shall be as this day, and much more abundant.' And were not these reproved by the prophets? and are not such reproved now by the gospel?

And in *Isa.* xxvii. 7, 8. 'For all their tables are full of filthy vomitings.' Now, look into your houses of drunkenness, ye called christians, and see what filthiness is there; and by such doings ye devour the creation, and cause the drink of the thirsty to fail, which would do them good, which you destroy, and do yourselves hurt withal.

And the prophet Isaiah saith, 'but they have erred because of wine, and are out of the way by strong drink: the priests and the prophets also have erred by strong drink; they are swallowed up with wine, they are gone astray through strong drink; they fail in vision, they stumble in judgment.'

Come, try yourselves by these scriptures, ye that call yourselves christians, and ye priests and prophets; and see whether by strong drink ye have not stumbled in judgment, and erred in vision, and are some of you swallowed up with wine?

And does not the prophet cry against the pride and the drunkenness of Ephraim? and do not many now, that are called christians, take a pleasure and pride in making others drunk? and were not such threatened with judgments, and cried against them? and are not such to be warned now, as then?

And now take heed lest this come upon you as is spoken of in *Isa.* xxiv.

'the earth shall be clean emptied, and utterly spoiled, the Lord hath spoken it; because the inhabitants of the earth have transgressed his laws, and changed his ordinances, and broken his everlasting covenant; therefore the curse devours the earth, and the habitations thereof: then the wine faileth, and all that were of a merry heart do mourn; the mirth of tabrets ceaseth; the voice of them that rejoice endeth; the joy of the harp ceaseth; the earth lamenteth and fadeth away; the world is feeble and decayed; the proud people of the earth are weakened; they shall not drink wine with mirth; strong drink shall be bitter to them that drink it; the city of vanity is broken down; every house is shut up, that no man cometh into it: there is a cry for wine in the streets; all joy is darkened: the mirth of the world is gone away: surely this shall be in the midst of the earth among the people, as the shaking of an olive tree, and as the grapes when the vintage is ended.'

Now, consider these things, ye that profess yourselves christians, and are the transgressors of the gospel, and the commands and law of Jesus, as the Jews did, the law of God and his ordinances under the old covenant: do ye think this curse and judgments will not come upon you, that are found in these practises?

And in *Isa.* 5. 'Woe unto them that rise up early to follow drunkenness, and to them that continue until night, till wine doth inflame them; and the harp, viol, timbrel and pipe, and wine are in their feasts, but they regard not the work of the Lord, nor consider they the works of his hands:' therefore, does not the Lord say, 'he will lay his vineyard waste, and it shall bring forth briars and thorns.'

And therefore take heed, ye christians, so called, that practise such things, lest your vineyard be laid waste also.

And 'woe unto them,' says the prophet, 'that are mighty to drink wine, and to them that are strong to pour in strong drink; which justify the wicked for a reward, and take away the righteousness of the righteous from him; and call evil good, and good evil. Therefore, as the flaming fire devours the stubble, and as the chaff is consumed of the flame, so their root shall be as rottenness, and their bud shall rise up like dust, because they have cast off the law of the Lord of hosts, and contemned the word of the holy one of Israel: therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them,' &c.

And now consider ye this that profess yourselves christians, and are found in these practises; have not ye cast away the command and law of Jesus Christ, and contemned his instructions, who says, 'be ye holy, as I am holy; without which none shall see the Lord:' and ye ought to walk as Christ walked; and will not he render vengeance in flames of fire against all such as obey not the gospel, and walk not as becomes the gospel?

And did not the Lord bring his judgments upon the Jews for such actions? and do you think he will clear you of such actions, because ye make a profession of christianity, and the gospel? Nay, nay, be not deceived: God's wrath and righteous judgments will be revealed from heaven against all ungodliness and unrighteousness of men? and therefore amend and repent, lest these judgments come upon you at unawares: when you and your priests are crying, 'peace, peace,' sudden destruction comes upon you, as it did upon Sodom, and the old world.

And you that be found out of the power of Godliness, as the Jews were found out of the law of God; do you think that the stone will not cry out of the wall, and the beam out of the timber shall answer to it, against you that delight in sin and wickedness?

'This vision is plain, saith the Lord; he that runs may read it; and the vision is for an appointed time, but at the last it shall speak.' *Hab.*2.

Therefore while ye have time repent, and give over pleading for your sin and body of death and wickedness to the grave; for there is no repentance there; and as the tree falls, so it lies; therefore cease to sin and break off your iniquities by repentance. 'For the grave cannot confess to the Lord, nor death cannot praise him and they that go down into the pit cannot hope for the truth; but the living, the living shall confess thee, as I do this day; the father to the children shall declare the truth,' thus saith Hezekiah, *Isa.* xxxviii. 18, 19.

And you may see these evil works and workers before-mentioned, to wit, drunkenness, uncleanness, &c. are the works of such as go into hell; for the scripture saith, all that forget God, and do wickedly, shall be turned into hell, as aforesaid; and so into that which burns with fire and brimstone; and therefore saith the prophet, hell hath enlarged herself, and opened her mouth without measure; and their glory and their pomp, and he that rejoiceth among them shall descend into it. *Isa.* v. 14. Therefore consider this, all ye drunkards and unclean persons, that feed yourselves without fear, and destroy and devour the creatures of God upon your lusts, lest hell swallow you up, which has opened its mouth without measure; be sure it will, except you speedily repent and amend your lives and doings, and turn unto the Lord. Though you may call drunkenness and uncleanness, good-fellowship, and call others fools that will not follow you into the same excess of riot, yet it is the bad-fellowship; for the good-fellowship is in the good spirit of God, which mortifies these evils, and the works of the flesh, which are manifest; as, adultery, fornication, uncleanness, wantonness, envy, murder, drunkenness, gluttony, &c. 'whereof I tell you (says the apostle) that they that do such things shall not inherit the kingdom of God.' *Gal.* 5. *G. F.*

Worcester Prison, this 1st of the 11th month, 1674.

FOR ALL THE BISHOPS AND PRIESTS IN CHRISTENDOM,

To measure themselves by the scriptures of truth, and see if they be not reproved by them, and the Spirit from whence they came.

And to all that call themselves papists, bishops, ministers and teachers of the gospel; and professors in Christendom (so called,) that say they have not the same power and spirit the apostles had.—By G. F.

Read and try with patience, and be not offended at truth.

He that hath the form of Godliness, and denies the power thereof, from such turn away. 2 *Tim.* iii. 5.

Woe be unto thee that spoilest, and thou wast not spoiled, and dost wickedly, and they did not wickedly against thee, when thou shalt cease to spoil, then thou shalt be spoiled, &c. *Isa.* xxxiii. 1.

Woe unto the rebellious children, saith the Lord, that take counsel, but not of me, and cover with a covering, but not with my spirit, that they may add sin unto sin. *Isa.* xxx. 1.

Let his habitation be void, and let no man dwell therein, and let another take his office. *Acts* i. 20.

If you do own God, and Christ, the prophets and apostles, that God chose and sent to speak, and which Christ chose and sent to preach, and what they sent them to declare against, are those things to be held up? and such teachers, which they marked out by their fruits, that we should know them by? are they not to be cried against in these our ages, as they did in their ages?

Such as were the sons of Eli, and Eli not restraining their sons, but honoured his sons above God; therefore the Lord said, 1 *Sam.* ii. 29, &c. 'He would cut off his arm, and the arm of his father's house; and this should be the sign unto him, that he would cut off his sons in one day.' So Eli the priest lost his two sons, lost his life, lost the ark of God, and lost the priesthood; and therefore saith the Lord 'I will stir up a faithful priest that shall do according to my heart and mind, (to wit, Samuel,) and all that is left in Eli's house shall come and bow down to him for a piece of silver, and a morsel of bread,' &c.

Here was the judgments of God upon the unruly and unfaithful priests, as in the first of *Sam.* ii.

And when Samuel was old, he made his sons judges over Israel, and his sons walked not in his ways, but turned aside after lucre, and took rewards, and perverted judgment, which grieved the good people, and Samuel, which brought judgments afterwards upon them, as in 1 *Sam.*

i. and viii. And Samuel said unto all Israel, in 1 *Sam.* xii. 3, 'Behold, here I am, bear record of me before the Lord; whose ox have I taken? or whose ass have I taken? or whom have I done wrong unto? or whom have I hurt? or of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it to you again!' then they said, 'Thou hast done us no wrong, nor hurt us, neither hast thou taken aught of any man's hands,' &c. Samuel said unto them, 'The Lord is witness against you, and his anointed is witness this day, that ye have found naught in my hands,' and they answered, 'He is witness.'

Now, can you priests of Christendom say, as Samuel said here in truth in his old age, and the people say so of you, as they said here of Samuel, and cleared Samuel, saying, 'Let the Lord be witness,' come try yourselves by this scripture: and by the prophets' example.'

'And Gehazi, the servant of Elisha, went after Naaman for a reward, and when he came to him, he asked him whether all was well, and he said to him, all was well, then said Gehazi, my master Elisha hath sent me, saying, behold there be come to me even now from Ephraim, two young men of the children of the prophets, give them, I pray thee, a talent of silver, and two changes of raiment; and Naaman gave him two talents of silver, and two changes of raiment; and so Gehazi, laid them in his house, and came and stood before Elisha, and Elisha said unto him, whence comest thou? and he said, thy servant went no whither, and he said unto him, went not my heart with thee, when the man turned again from his chariot to meet thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheep and oxen, and men-servants, and maid-servants? then said Elisha to his servant Gehazi, the leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever; and he went out from his presence, a leper white as snow,' mark ye priests this, and whether the cause of this leprosy of Gehazi do not stick and remain upon you who are of his spirit and will take by force from them you do nothing for.

Now Elisha had healed this Naaman of his leprosy, and Naaman would have given Elisha a reward, and Elisha affirmed he would not receive it, when Naaman would have constrained him to have received it, but Elisha refused it; and Naaman would have given Elisha's servant something, but Elisha would not suffer him to give his servant any thing, yet greedy covetous Gehazi his servant run after him with a lie in his mouth, and received his rewards, and received thereby the leprosy to himself and his seed for ever.

And therefore take heed of Gehazi's leprosy in running after gifts and rewards, ye papists and priests, and other teachers, and mind also the nobleness of the spirit which was in Elisha, who refused all Naaman's gifts and rewards, and would not suffer his servant to take any neither,

2 *Kings* v. and in 2 *Kings* vi. Such was the envy of some, that would have taken off Elisha's head, but the Lord prevented them, as in 2 *Kings* vii. and the unbelieving prince was trodden to death, according as Elisha prophesied to him.

And as Elisha went through Bethel, the children mocked him, and two bears came out of the forest and tore in pieces two and forty of their children; therefore take heed, all ye mockers and people, how ye suffer your children and yourselves to mock the prophets of God, who do what they do freely. 2 *Kings*. ii. 24. And in *Isa*. lvi. the Lord God sent him to cry against the watchmen, and the shepherds, and were not these such as pretended to watch for people's souls, and to feed them, think ye?

The Lord saith, which gathereth the scattered of Israel, 'yet will I gather to them, those that are to be gathered to them,' all ye beasts of the field come to devour, yea all the beasts of the forest, [mark,] their watchmen are all blind, [mark,] all blind, strange watchmen to be all blind, they have no knowledge, they are all dumb dogs, they cannot bark, they lie and sleep, and delight in sleeping, and these greedy dogs can never have enough, and these shepherds cannot understand; for they all look for their own way, every one for his gain from his quarter, and say, 'come, I will bring wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant,' &c.

Now, are such watchmen and such shepherds as these to be held up, or to be justified in our days, which the prophet cried against, he says, 'they are all blind,' and calls them 'all greedy dumb dogs, who look for their own advantage, and seek their gain from their quarter,' and may not such be so called as do so now, as you may see in *Isa*. lvi.

And Isaiah saith, *Isa*. lv. 1, 2. 'Ho, every one that thirsteth come ye to the waters, and ye that have no silver buy and eat, come, I say, buy wine and milk without silver and without price, wherefore do you lay out your silver and not for bread, and your labour without being satisfied, hearken diligently unto me, and eat that which is good, let your souls delight in fatness, incline your ears unto me, hear, and your souls shall live:' so the souls do not live without inclining the ears, and coming unto the Lord, and hearing him.

Now these shepherds and blind watchmen, which were called the greedy dumb dogs that could never have enough, they were of another spirit than Isaiah was of, who may get the form of the true prophets' words, but not in the power and spirit that they were in, as many are now.

And in *Jer*. v. and in the latter part of the chapter, 'shall I not visit for these things,' saith the Lord, 'shall not my soul be avenged of such a nation as this? a horrible and filthy thing is committed in the land, the

prophets prophesy falsely, and the priests preach for hire, or bear rule by their means, and my people love to have it so, what will ye do in the end thereof?'

And now people consider, is not this a filthy horrible thing committed in the land now, which Jeremiah the prophet cried against then? and Jeremiah wept over such, and said, 'oh! that my head were waters, and my eyes a fountain of tears, &c. for they bend their tongues like bows for lies, but they have no courage for truth.' *Jer.* ix.

And again, in *Jer.* x. 21. 'For the pastors are become beasts, and have not sought the Lord, therefore have they no understanding, and all the flocks of their pastures are scattered:' measure yourselves therefore, ye pastors of this age with those pastors, and try and see if you be out of their steps.

And in *Jer.* xiii. There you may see how the priests, and the false prophets, and all the inhabitants of Jerusalem, and of the land, how that they were filled with drunkenness, &c. and how the Lord 'dashed them one against another;' and further see the false prophets in *Jer.* xiv. 'thus saith the Lord, the prophets' prophecy lies in my name, for I have not sent them, neither did I command them, neither did I speak to them, but they prophesy unto you a false vision, and divination, and vanity, and the deceitfulness of their own hearts, therefore, thus saith the Lord, concerning the prophets that prophesy in my name, and I have not sent them; yet they say sword and famine shall not be in the land, by sword and famine shall those prophets be consumed, and the people to whom these prophets do prophesy shall be cast out into the streets of Jerusalem, because of the famine and the sword, and there shall be none to bury them, both they and their wives, and sons, and their daughters, I will pour out their wickedness upon them;' so see what judgments came upon these flattering false prophets, and the people that set them up, and do you think, that they which hold up such in our days, can they and them escape the hand of the Lord? does not many now prophesy and preach in the name of the Lord, that the Lord hath never sent, nor commanded, nor spoken to them? nay, do not they say in plain words there is no hearing of his voice now a-days, how should he send them then, what can they preach or prophesy? but a false vision, and a divination, and vanity and deceitfulness of their own hearts, now as then: so the true must have a command and hear God's voice; the true prophets and preachers that he sends, which deny such as Jeremiah did then.

When Pashur the son of Immer the priest, heard Jeremiah prophesy these things, he smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, on the morrow Pashur brought Jeremiah out of the stocks, then said Jeremiah unto him, 'the Lord hath

not called thy name Pashur, but Magor Missabib,' which by interpretation is fear round about; 'and thou Pashur, and all that dwelleth in thy house shall go into captivity, and thou shalt come to Babylon, and there shalt thou die, and be buried, and all thy friends to whom thou hast prophesied lies:' so there was the end of the false prophet and his friends, see in *Jer.* xx. and take heed ye priests of Christendom of this, that breed up your sons in the way of the false prophets, who were strikers and persecutors of the true.

'Woe be unto the pastors that destroy and scatter the sheep of my pasture saith the Lord; therefore, thus saith the Lord God of Israel unto the pastors that feed my people, ye have scattered my flocks and thrust them out, and have not visited them; behold I will visit you for the wickedness of your works, saith the Lord, and I will gather the remnant of my sheep out of all countries, whither I had driven them, and will bring them again to their fold, and they shall grow and increase, and I will set up shepherds over them to feed them, and they shall dread no more,' &c. So here the Lord is the gatherer of his sheep unto his fold, which the false shepherds have scattered and thrust them out of, whom the Lord will visit; mark ye this, ye papists, priests, &c., of Christendom, that are found in the work of the false, and give over eating the sour grapes, and setting your teeth on edge against God's sheep, that are gathered into his fold.

And the Lord saith, 'I have seen the foolishness of the prophets of Samaria, that prophesied in Baal, and caused my people to err;' and further the Lord saith, 'I have seen also in the prophets of Jerusalem, filthiness and adultery, and walking in lies, they strengthen also the hands of the wicked,' [mark,] that none can return from his wickedness, 'they are all unto me as Sodom,' says the Lord, those were sad prophets 'and the inhabitants thereof as Gomorrah;' sad people, sad professors. So measure yourselves ye priests and shepherds, and people now a-days with these, and try whether ye be in their steps or not? therefore, 'thus saith the Lord of hosts concerning the prophets, I will feed them with wormwood, and will make them drink the water of gall, for from the prophets of Jerusalem, (which was the highest place of worship,) is wickedness gone forth into all the land:' now this is the food the Lord will feed them withal. So mark, this is to be your food, who are found in their steps and practice, you priests in Christendom.

Again, 'thus saith the Lord God of hosts, hear not the words of the prophets that prophesy unto you, and teach you vanity, and speak the vision of their own hearts, and not from the mouth of the Lord;' and here it is clear we are not to hear such as do not speak out from the mouth of the Lord which is God's command; and is it not said, that none

hath any thing from the mouth of the Lord now a-days, and there is no hearing of his voice?

Moreover the Lord saith, 'I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesy, but if they had stood in my counsel, and had declared my words to the people, then they would have turned them from their evil way, and the wickedness of their inventions.'

And now here you may see what is the cause that people are not turned from their evil ways, and from their wicked inventions, because the prophets run and God never sent them, and speak, and he never spoke to them, and stand not in the council of God. Now might not those false prophets say, 'we have the words of the Lord which Moses and the prophets spoke,' as you now say ye have the words that Christ and the apostles spoke, yet not from the mouth of the Lord? so would not the true prophets have reproved you, who are found in the false prophets' practice?

'I have heard saith the Lord, what the prophets said that prophesy lies in my name, saying I have dreamt a dream:' mark, still they go in God's name, and use his name, as all the false doth that God never sent nor spoke unto.

But saith the Lord, 'how long do the prophets delight to prophesy lies, even prophesying of the deceit of their own hearts; think they to cause my people to forget my name by their dreams, which they tell every man to his neighbour as their forefathers have forgotten my name?' so it is but the deceit of their own hearts, and a dream, if it be not from the mouth of the Lord, though they may run and tell it in the name of the Lord; 'but the prophet that hath a dream, let him tell his dream, and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat, saith the Lord? is not my word even like a fire, saith the Lord, and like a hammer that breaketh the stone? and therefore saith the Lord, behold I will come against the prophets that steal my word, every one from his neighbour;' [mark,] that steal God's words, and therefore consider all you prophets and teachers, that do not speak from the mouth of the Lord, do not you steal God's words from your neighbour? will not the Lord come against you? for do not you all steal his words that have not the word from the Lord's mouth? then are not you all chaff? 'behold saith the Lord, I will come against the prophets which have sweet tongues, and say, he saith it,' (to wit, the Lord,) oh! is not this deceit? and are not many found in this practice? try yourselves though your tongues be never so sweet, and let not means of lucre blind your eyes.

'And behold, saith the Lord, I will come against the prophets that prophesy false dreams, and to tell them, and cause the people to err by

their lies, and by their flatteries, and I sent them not, saith the Lord, nor commanded them; therefore they bring no profit to this people, saith the Lord.' And therefore, it is clear those that God commands not, nor sends, bring not profit to the people then, nor now; but they feed the people up with flatteries and with lies, therefore examine yourselves, and your fruits; for the wickedness of these false prophets, and priests and pastors, and such as followed and held them up, 'I will bring saith the Lord upon them an everlasting reproach and perpetual shame that shall never be forgotten,' as may be seen throughout *Jer.* xxiii. and do you think, that ye that are found in their practises, that these things are forgotten of the Lord, and that he will not visit you for the same? and though the Lord sent unto them his prophets and servants rising up early, but they would not hear, nor incline their ears to obey, but inclined their ears after those false prophets, priests and pastors; is it not so now? *Jer.* xxv. examine yourselves by the scripture.

'Then spake the priests and the prophets unto the princes, that Jeremiah is worthy to die, and he told them, if they put him to death they would bring innocent blood upon themselves, and upon their city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears;' and this stopped them from putting him to death, as you may see in *Jer.* xxvi.

And some of the elders said, that Micah prophesied in the days of Hezekiah, and told him that Zion should be ploughed up like a field, and Jerusalem should be as a heap, and the mountains of the house should be as the high place of the forest, but Hezekiah did not put him to death; and Uriah, he prophesied against the city of Jerusalem, he prophesied to king Joachim, and to all his men of power, and princes, and the king sought to slay him, but Uriah heard it, and went into Egypt, but the king sent for him from thence, and slew him; but the hand of Ahikam was with Jeremiah that they should not give him to the people to put him to death; and have not many of the priests imprisoned, and sought the life of many of God's prophets now a-days, that have declared against you the like things?

And Hananiah a false prophet, which took the yoke off Jeremiah's neck, and prophesied lies unto the people, then Jeremiah made him yokes of iron, and Jeremiah said to Hananiah, 'hear now the words that the Lord hath sent unto thee, thou makest these people to trust in a lie, therefore, thus saith the Lord, I will cast thee off from the earth, this year thou shalt die, because thou hast spoken rebelliously against the Lord: so Hananiah, the false prophet died the same year, in the seventh month. *Jer.* xxviii.

Again, 'thus saith the Lord of hosts, the God of Israel, let not your prophets and your soothsayers that be amongst you deceive you, neither give ear to your dreams which ye dream; for they prophesy to you a

lie in my name; I have not sent them saith the Lord.' So their ears are to be unto the Lord, and not to the dreams of their false prophets, nor their own.

And you may see what became of Shemaiah the false prophet, who prophesied unto the captivity, and sent letters in the name of the Lord to them in Babel; thus saith the Lord [of Shemaiah,] 'because he had prophesied unto you and I sent him not, he hath caused you to trust in a lie, therefore, thus saith the Lord, I will visit Shemaiah and his seed, he shall not have a man to dwell amongst his people, neither shall he behold the good that I will do for my people saith the Lord, because he hath spoken rebelliously against me, saith the Lord.' Therefore, see ye priests in Christendom, how dangerous it is to speak lying words in the name of the Lord, and say, thus saith the Lord, when the Lord never spoke unto them; and go about to make him the father of their lies; but such you may see the end of, which were reproved by the true prophet, *Jer.* xxix. and such shall not enjoy the good of the land, though they may haul and pluck from people for a time. And in *Jer.* xxxvii. 15. where the princes were angry with Jeremiah, and smote him, and laid him in prison in the house of Jonathan, and put him in the dungeon: and in the 28th verse, they desired that Jeremiah might be put to death; for he weakens the hands of the people, then said Zedekiah, the king, 'behold, he is in your hands; for the king can deny you nothing, then took they Jeremiah and cast him into the dungeon of Melachia, and they let him down with cords into the dungeon, and there was no water but mire; so Jeremiah stuck fast in the mire, and Ebedmelech, the black-moor, told the king that they had done evil in casting Jeremiah the prophet into the dungeon, and he dieth for hunger; and so here the black-moor had more mercy upon him than his own countrymen, the professing priests and Jews, and the king bid the black-moor take thirty men with him, and take up Jeremiah before he died, and so he took old rags and clouts, and bid Jeremiah put them under his armholes between the cords, and so they drew Jeremiah out, as in *Jer.* xxxviii. and Jeremiah remained in prison till the children of Israel went into captivity to Babylon, and Nebuchadnezzar's chief steward took Jeremiah in and said unto him, 'that he loosed him this day from his chain that was on his hands, and if it please thee to come with me unto Babel, come and I will look well unto thee, but if not, tarry still, behold all the land is before thee, whether it seemeth good and convenient for thee to go, thither go.'

So here is seen the moderation of this heathen to the Lord's prophet, and the fulfilling of the Lord's prophets' sayings upon all the false priests and prophets; for he was bound in a chain to have gone to Babylon amongst the rest, till he understood who he was; and this chief steward of Nebuchadnezzar did say unto Jeremiah, 'the Lord thy God hath

pronounced this plague against this place, and now the Lord hath brought it to pass, and done it according as he hath said, because you have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.'

Now here you may see, here this heathen could see the fulfilling of this word of the Lord upon the rebellious professing Jews and Jerusalem, for sinning against the Lord, and not obeying his voice; and see how this heathen could believe in the Lord, and speak of the Lord, which had not the scriptures, which was Nebuchadnezzar's chief steward, as in *Jer.* xl. And have not many of the Lord's prophets found more moderation and civility amongst the heathen, than from the outside professing christians?

And in *Lament.* ii. 14. where he speaks of the flattering prophets, and saith, 'Thy prophets have looked out vain and foolish things for thee, and they have not discovered thine iniquity to turn away thy captivity, but have looked out for thee false prophecies and causes of banishment.' And so instead of discovering to people their iniquity, which is the cause of captivity and banishment from the Lord, you teach people to plead for their body of sin, and death, and iniquity to the grave, when all is buried together, then for ten or twenty shillings give them a funeral sermon.

And in *Lam.* 4. 13. 'For sins of her prophets, and the iniquity of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, and they are polluted with blood.' See how Jeremiah laments over these poor people, to whom the false priests and prophets were the cause of so much misery; and was it not because of those false priests, scribes and pharisees that destruction came upon the Jews and Jerusalem in the days of Christ, who would neither own him themselves, nor suffer others; and is it not the same cause that brings misery upon all Christendom now, even the sins and iniquities of the priests and people?

And in *Jer.* xii. there you may see how the false priests were like to foxes that worried and destroyed the sheep and lambs; 'son of man prophesy against the prophets of Israel, that prophesy out of their own hearts,' so it was not from the Lord, 'thus saith the Lord God, woe unto the foolish prophets that follow their own spirits, and have seen nothing, Oh Israel, thy prophets are like unto foxes in the waste places; ye have not risen up in the gaps, neither made up the hedges of the house of Israel, to stand in the battle in the day of the Lord.' So is not this the mark now of all the false prophets that follow their own spirits and see nothing, who say, they have not the same spirit as the prophets and apostles had? Is not this your confession both in old and new England, and other places? and how can you make up the hedge, or stand in the

gap, and not be in that spirit and power that the prophets and apostles were in, but rather make it wider ?

But further, the Lord saith concerning the false prophets, 'They have seen vanity, and lying divination, saying the Lord saith it, and the Lord hath not sent them, and they have made others to hope that they would confirm the word of their prophecy: have ye not seen a vain vision, and have not ye seen a lying divination, and ye say the Lord saith it, when I have not spoken? therefore, thus saith the Lord God, because ye have spoken vanity and seen lies, therefore behold, I am against you saith the Lord.'

Now here we see such that the Lord hath not spoken to, and the Lord hath not sent them, yet these false prophets or teachers would father their words upon the Lord, and will they not do so now? saying the Lord saith it, and profess themselves that the Lord sent them, when the Lord never spoke to them; but the Lord and his prophets are against all such? And the Lord saith, 'My hand shall be upon the prophets that see vanity and divine lies, they shall not be in the assemblies of my people, &c. they shall know that he is Lord;' and saith the Lord, 'because they have deceived my people, saying peace, and there was no peace; one builds up a wall, and behold, the other daubs it with untempered mortar, and this wall shall fall; for there shall come a great shower, and I will send hailstones that will cause it to fall, and a stormy wind shall break it down, and when the wall has fallen, will it not be said, where is the daubing wherewith ye have daubed it?' So God will destroy all these false prophets, and their wall, and their daubings to the ground, so that the foundation thereof shall be discovered, and it shall fall and be consumed, and ye shall know that I am the Lord.

'Thus saith the Lord, I will accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither the daubers thereof (to wit, the false prophets of Israel.) who prophesied upon Jerusalem, and seeing visions of peace for it, and there is no peace saith the Lord.'

So here is the end of the false prophets, and their daubing, and their wall, who follow their own spirit, and see nothing, and such cannot temper the mortar: for that is done by God's spirit, they must follow that, and they that do, cry against such as Ezekiel declared against.

And so the son of man was to set his face against all such as prophesied out of their own hearts, and such as sowed pillows under the armholes, that they might lie soft in their sins and wickedness, and hunted the soul of God's people. And saith the Lord, 'will ye pollute me amongst my people for handsful of barley, and pieces of bread, to slay the souls of them that should not die,' &c.

Wherefore thus saith the Lord God, 'Behold, I will have to do with

your pillows, wherewith ye have hunted the souls to make my people fly, and I will tear them from your armholes, and I will let the souls go,' blessed be the Lord, for it is his own work, which many witness, even the souls that ye hunt to make them fly; here the Lord rescues the souls out of the snares of the false prophets, to him be glory forever; 'your vails also will I tear, and deliver my people out of your hand, and they shall be no more in your hands, to be hunted, and ye shall know that I am the Lord, because with your lies you have made the hearts of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life;' and this is the work of the false prophet, that follows his own spirit, that hath not the spirit of God's prophets, to make the heart of the righteous sad, and to strengthen the hands of the wicked, that they should not turn from their wicked way, promising them life in it, and teaching them to plead for sin as long as they live; but the everlasting life is out of it, being turned from the way of the wicked; and do not you priests now a-days promise them life, though you say, they must carry their body of sin and death to the grave; and so are worse than your forefathers, whom the Lord by his prophets declared against.

Therefore saith the Lord, 'Ye shall see no more vanity, nor divine divination, for I will deliver my people out of your hands, and ye shall know that I am the Lord.' So it is the Lord that delivers his people out of the hands of these false prophets, that follow their own spirits, and teach for handsful of barley and pieces of bread, a divination of their own brain, and say, 'thus saith the Lord,' when the Lord never spoke unto them, nor sent them; and many can witness this deliverance of the Lord, blessed be his name forever. *Ezek.* xiii. throughout.

And the Lord said also, 'Thou son of man, the children of my people that talk of thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, come I pray you, and hear what is the word that cometh from the Lord, for they come unto thee as a people used to come, and my people set before thee, and hear thy words, but they will not do them, for with their mouths they make *Jests*,* and their hearts go after their covetousness, and lo, thou art to them as a jesting song of one that hath a pleasant voice, and can sing well, for they hear thy words, but they do them not; and when this cometh to pass, for lo, it will come, then they shall know a prophet hath been amongst them, when the Lord hath brought his plagues and judgments upon them,' as in the aforegoing chapter. *Ezekiel* xxxiii. 31. And is not this the condition of people now? and are they not more forward to do the false prophets' words than the true, which he speaks

* Heb.

from the Lord, and yet will say the good words, but not do them? and have not you been often warned of this?

And *Ezek.* xxxiv. there ye may see the evil shepherds, which Ezekiel was to prophesy against, 'Thus saith the Lord unto the shepherds, woe be unto the shepherds of Israel, that feed themselves; should not the shepherds feed the flocks? ye eat the fat, ye clothe ye with the wool, ye fill them that are fed, but ye feed not the sheep; the weak have ye not strengthened, the sick ye have not healed, neither have ye bound up the broken, nor brought again that which was driven away, neither have ye sought that which was lost, but with churlishness and with rigor have ye ruled them, (mark here the false prophets' evil works who left the true work) and the sheep were scattered without a shepherd and when they were dispersed they were devoured of all the beasts of the field; my sheep wandered through all the mountains, and upon every high hill; yea, my flocks were scattered throughout all the earth, and none searched nor sought after them; therefore as I live, saith the Lord, surely because my flock was spoiled, and my sheep were devoured of all the beasts of the field, having no shepherd; neither did my shepherds seek my flock, but fed themselves, and not the flock; thus saith the Lord behold I come against the shepherds, and I will require my sheep at their hands; [mark,] and cause them to cease from feeding of the sheep, neither shall the shepherds feed themselves any more, [mark, feed themselves,] I will deliver my sheep from their mouths, [mark, from the shepherds' mouths,] and they shall no more devour them:' so here is seen the marks of those shepherds that devour God's people; come try yourselves ye shepherds, now a-days are not these marks found upon you?

'For thus saith the Lord, behold, I will search out my sheep, and seek them, and I will deliver them out of all places where they have been scattered in the cloudy and dark day, seek them, and I will bring them out from among the people, and feed them upon the mountains of Israel, and I will feed them in a good pasture, in their own fold, and there they shall lie in a good fold, and in fat pasture, and I will feed my sheep, and bring them to their rest, saith the Lord, and I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen the weak, but I will destroy the fat and the strong, and will feed them with judgment;' and this is the Lord's work, by his power, which many can witness, blessed be his name for ever; for the Lord doth judge betwixt sheep and goats: so the Lord is our shepherd, and we shall not want; and the Lord saith to the false shepherds, 'seeing it is a small thing unto you to eat up the good pasture, but you must tread down with your feet the residue of your pasture, and to have drank of the deep waters, but you must trouble the residue with your feet, and my sheep eat that which ye have

trodden with your feet, and drink that which ye have fouled with your feet; therefore, thus saith the Lord God unto them, behold I, even I, [mark,] will judge between the fat sheep, and the lean sheep, because ye have thrust with side and with shoulder, and pushed all the weak with your horns, till ye have scattered them abroad; therefore, I will save my sheep, says the Lord, and they shall no more be spoiled, or a prey unto you; and I will judge betwixt sheep and sheep, and I will set up a shepherd over them, and he shall feed them, even my servant David, and he shall feed them, and he shall be their shepherd, and I will be their God:' here you may see the Lord God is drawing and gathering his sheep to Christ Jesus, the true shepherd, that lays down his life for his sheep; and this many do witness, that have been scattered, and been made a prey upon by the mouth of the false shepherds, that have fed themselves, and have been wandering from mountain to mountain in this cloudy dark day; but the Lord hath sought them that have been lost, and bound them up that have been broken, and strengthened the weak, and hath brought many to the one fold, into his pasture, to the one shepherd, Christ Jesus, and is bringing others to him; therefore, try yourselves, ye pastors, whether ye are not found in the steps of those false shepherds' ways and steps, which the true prophets cried against.

And Christ saith, 'none can come unto me, except the Father draw him;' and the truth of this we witness, blessed be the Lord forever: 'and as a company of thieves wait for a man, so the company of priests murder in the way by consent, for their work is mischief.' Was not this so in Hosea's days, as you may see in *Hosea* vi. 9. And was it not so in the days of Christ against him? and is it not so now? read in *Matt.* xxvii. how early they got up in the morning to work mischief, for when morning was come they rose up together, the chief priests and elders to take counsel together to put Christ to death: and hath not this spirit and practice been found amongst ye priests and professors now a-days against Christ's followers?

And in *Amos* vii. see what rage the high priest Amaziah, was in against Amos, and informed king Jeroboam against him, saying that, 'Amos hath conspired against thee, O king;' and warned Amos to be gone into the land of Judah, and prophesy there, and prophesy no more at Bethel, which was the king's chapel and court: and then Amos the herdsman said to the priest Amaziah that, 'he was no prophet, but a herdsman, and a gatherer of figs.' Here you may see the wrath and rage of the high priest against the servant of God, as they do now a-days.

And in *Micah* ii. 11. 'If a man walking in the spirit of falsehood lie, saying, I will prophesy unto thee of wine, and of strong drink, he shall even be a prophet for this people.' These were the prophets that

pleased people then, and are they not them that do so now? and such like prophets are not like to turn people to God more now than then.

And in *Mic.* iii. see the chapter throughout, and measure yourselves by those priests and prophets, and see if you be not found in their steps, 'they hatch good,' saith the prophet, 'and love the evil, they pluck off their skins from them, and their flesh from their bones; they eat also the flesh of my people, [mark, men eat,] they flea off their skins from them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron, then shall they cry unto the Lord, but I will not hear them; he will hide his face from them, because they have done wickedly in their works.' Now here you may see these wicked workers could cry unto the Lord; they had a profession then, as many in their practice do now.

But, 'thus saith the Lord concerning the prophets that deceive my people, and bite them with their teeth, [mark,] and cry peace, (this is a strange peace,) but if any man put not into their mouths, [mark,] into their mouths, they prepare war against them;' and have not we seen this scripture fulfilled, and daily fulfilling among the priests of Christendom, so called?

'Therefore, night shall be unto you for a vision, and darkness shall be unto you for a divination, and the sun shall go down over the prophets, and the day shall be dark over them.' [Mark,] ye that are found in these steps; is not the sun gone down upon you all, and doth not then dark night follow? read your condition, and try yourselves.

'Then shall the seer be ashamed, and the soothsayer confounded, yea, they shall cover their lips; for they shall have no answer from God.' And is not this one of the doctrines of your faith, that there is no hearing God's voice now a days, nor no answer from God; so that you may cover your lips and be ashamed, and say the sun has gone down upon you, and your day is dark upon you: but Micah saith, 'truly I am full of power by the spirit of the Lord; and of judgment, and of strength, to declare unto Jacob his transgression, and unto Israel, his sin,' &c. And are not such things to be declared against now, by them that are full of the power and spirit of God now in Christendom, as he declared against then.

And saith he, 'they build up Sion with blood, and Jerusalem with iniquity:' and may it not be said, that Christendom is built up with blood and persecution, and with iniquity? now is not your Zion and your Jerusalem all on heaps, and like a forest that is barren, who plead for sin and imperfection to the grave?

'The heads thereof judge for reward,' saith Micah, 'the priests thereof teach for hire, the prophets thereof prophesy for money, yet will they lean upon the Lord and say, is not the Lord amongst us, no evil can come upon us? therefore shall Sion for your sakes be ploughed up like

a field, and Jerusalem shall be an heap, and the mountain of the house, as the high place of the forest.' And now try yourselves, ye priests and prophets, do not ye teach for hire, and prophesy for money? and do not you think that your Sion must be turned up like a field with God's plough, and your Jerusalem be as a heap, and the mountain of your house like the high place of the forest barren, you being found in the steps of those priests and prophets, if you believe Micah to be a true prophet, do not you think those things will come upon you, that he declared?

And in *Zeph.* iii. 4. where he saith, 'her prophets are light and wicked persons, her priests have polluted the sanctuary, and they have wrested the law.' Now measure yourselves with these, and look into your actions, that profess yourselves ministers of the gospel, and see if this lightness and wickedness be not found amongst you, and that your sanctuaries are not corrupted? and do not you plead for [term of life,] a body of sin and death, and cast the law of the spirit of life which is in Christ Jesus behind your backs, which makes free from the law of sin and death.

And in *Zach.* xi. 17. 'Oh idle shepherds that leave the flock, the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.' See here is God's judgments denounced upon the idle shepherds that leave their flocks. And in the 8th verse, it is said, 'three shepherds did I also cut off in one month, and my soul loathed them, and their souls abhorred me.' Here is the end of such shepherds as abhor the Lord, and yet pretend to keep his sheep. Now try yourselves, you priests of Christendom, see if your right eye be not darkened, and your arm dried up, and then how can you see?

And in *Mal.* ii. the priests' lips should have preserved knowledge, and they should have sought it at the Lord's mouth; 'but now, O ye priests, this commandment is for you, if ye will not hear it, nor consider it in your hearts to give glory to my name, saith the Lord of hosts; I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already;' mark, because ye do not consider it in your hearts; therefore, what are your blessings good for, if they be cursed?

'Behold, saith the Lord, I will corrupt your seed, and cast dung upon your faces, and you shall be like unto it;' [mark,] like unto dung, which the Lord will cast upon you; and therefore, all ye priests consider this command, and take it to heart, who have left the work of God, whose lips should have preserved knowledge, if ye had sought his law from his mouth; but you say, now a-days, there is no hearing his voice; then no receiving his law from his mouth, to wit, the law of the spirit of life which is in Christ Jesus, whom God hath made a priest higher than the heavens, whom all people must seek their knowledge from, and salvation from, for he is their treasure: here ye may see what judgments came

upon the Jews and their prophets, shepherds, priests, and pastors; and what misery they brought the people into, and what judgments God sent his prophets to denounce against them, and to disown them, and what misery he brought them into, that spoke and run, and used their tongues, and stole God's words from their neighbour, when the Lord never spoke to them, nor sent them: and these were such as taught for hire, and for filthy lucre, and handsful of barley, and for pieces of bread, and were the flatterers and daubers with untempered mortar; and filthy dreamers, and followed the divination of their own hearts and brains, and followed their own spirit, seeing nothing, and strengthen the hands of the wicked, and saddened the righteous, seeking for their gain from their quarter, where they have got their quarter, there they are seeking for their gain; speaking peace to people whilst they put into their mouths, but if not, they prepared war against them, and these turned against the Lords' prophets, and cast his law behind their backs, and cast off the Lord, though they might get the form of words, of the law and of the prophets, yet out of the life these were all judged, by the Lord, and his prophets that spoke from the mouth of the Lord; therefore such cannot be owned now that be found in their steps in Christendom, and that are found in their practices, if they own God and his prophets that declared against them, as you may see in the prophets of the old testament, and therefore try yourselves by these scriptures.

And now let us see in the new testament what sort of preachers Christ and the apostles cried against, and what sort they owned and sent forth.

Christ said, 'Woe unto the scribes and blind pharisees, which made clean the outside of the platter, and appeared beautiful outwardly, but inwardly were full of bribery, and excess, and dead men's bones, and filthiness.' Now these were high professors that had a beautiful outside, and shined like a cup or a platter on the outside? and did not many of these professors outstrip many of the professors of Christ's words now a-days in the outside?

Again, Christ speaks to the multitude, and his disciples, and tells them how they shall know the false teachers with their marks; 'They bind heavy burdens, grievous to be born, and lay them on men's shoulders,' here is one mark, but they themselves will not bear them with one of their little fingers; they will not move that which they lay upon others, and that is contrary to the law; 'for all their works they do to be seen of men, they make their phylacteries broad, and make long the fringes of their garments;' here is another mark, (by their garments) and doing what they do to be seen, which these in our days may try themselves by, whether these marks be not found upon them.

'They love the chiefest place in feasts, and to have the chiefest place

in the assemblies;' here is another mark: 'they love greetings in the market-place, and to be called of men, rabbi or master.' here is another mark.

But saith Christ to his disciples, 'Be not ye called of men master or rabbi; for one is your master, even Christ, and all you are brethren; he that is the greatest among you let him be your servant.' Here is Christ's doctrine to his ministers, *Matt.* xxiii. and the marks or tokens by which people may know the false; and therefore, try yourselves, ye preachers, and priests in Christendom, have ye not all these marks and badges, and to be cried against by the spirit?

And the false teachers were such as 'garnished the sepulchres of the righteous,' and said, 'If we had been in the days of our forefathers, we would not have killed the prophets, or have been partakers with our forefathers in the blood of the prophets; so then be ye witnesses, saith Christ, unto yourselves, that ye are the children of them that murdered the prophets. Oh, generation of vipers! how can you escape the damnation of hell,' saith Christ? And do not many say so now, that are found in the practise of their forefathers, the scribes and pharisees?

And further, Christ saith, 'Wherefore, behold I send unto you prophets and wise men, and scribes, and of them ye shall kill and crucify, and of them ye shall scourge in your synagogues, and persecute from city to city;' mark, these were such as Christ should send amongst those professors, and that was then to be fulfilled, that upon you might come all the righteous blood that was shed upon the earth, &c.

Now have not many christians in profession, but not in possession fulfilled these sayings of Christ upon his servants, in scourging and persecuting, and putting them out of their synagogues in these our days.

And in *Matt.* x. where Christ sent forth his disciples to preach, and said, 'As ye go, preach, saying the kingdom of heaven is at hand; heal the sick, cleanse the leprous, cast out devils, freely you have received, freely give, possess not gold or silver in your purses, nor take a scrip for your journey, neither two coats, nor shoes, nor staff; for the workman is worthy of his meat; and into what city or town ye shall come, enquire who is worthy in it, and there abide till you go thence; and when ye come into an house, salute the same, and if the house be worthy let your peace come upon it, but if it be not worthy let your peace return to you again, and whosoever will not receive you, nor hear your words; [mark] nor hear your words, when you depart out of that house or city, shake off the dust of your feet for a testimony aginst them; truly I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city,' saith Christ.

'Behold I send you, as sheep in the midst of wolves, be ye therefore wise as serpents, and innocent as doves, beware of men, for they will

deliver you up to the councils, and will scourge you in their synagogues, [mark,] in their synagogues; ye shall be brought before the governors and kings for my namesake, in witness to them and to the Gentiles; but when they deliver you up, take no thought, how or what you shall speak; for it shall be given you in that hour what ye shall say; for it is not ye that speak, but the spirit of the Father which speaketh in you.' Now mark how Christ sent forth his ministers, here they were to give freely; for freely they had received of Christ, and they were not to take gold or silver in their purses, nor scrips, they were to enquire who was worthy in town or city, and what was set before them, that they were to eat; they were not to enquire what benefits or augmentations belonged to such a town or place, and they were not to go to the magistrates for the bag and their staff, but who was worthy; and they were to be as innocent as doves; for they went amongst wolves as sheep: they were to be delivered up before councils, and scourged in the synagogues; they were to be brought before rulers, but they were not to take thought or study what to speak; for it was the spirit of the Father spoke in them. Now who amongst you in Christendom, goes on in this path of the disciples of Christ, as you may see *Matt.* xvi. and *Mark* vi. and *Luke* ix. and obey the command of Christ herein.

And in *Luke* x. where Christ appointed his seventy disciples, and sent them out two and two before him, and he said unto them, 'the harvest is great but the labourers are few, pray therefore, the Lord of the harvest to send forth labourers into his harvest;' [mark,] pray for the Lord to send them forth, who is the Lord of the harvest; so these were not to be sent forth by men, but by the Lord of the harvest; and this was Christ's command for his disciples to pray, and saith Christ to his seventy, 'go your ways, behold I will send you forth as lambs amongst wolves;' (mark, these wolves,) ye professing Jews of the law, and the prophets; 'carry neither bag nor scrip, neither salute any man by the way, and into whatsoever house ye enter, say, peace to this house; and if the son of peace be there, your peace shall rest upon it, if not it shall turn to you again; and in that house abide, eating and drinking such things as shall by them be set before you: for the labourer is worthy of his meat; go not from house to house.' So you may see this was their wages, a little meat and drink; 'but into whatsoever city ye shall enter, if they receive you, eat such things as are set before you; heal the sick that are there, and say unto them, the kingdom of God is come near unto you; but into whatsoever city ye shall enter, if they will not receive you, go your ways out into the streets of the same city, and say, [mark, they were to speak in the streets,] even the very dust which cleaveth on us of your city, we wipe off against you; notwithstanding know this, that the kingdom of God is come near unto you; [mark,] is come near unto you; for

I say unto you that it shall be easier in that day for them of Sodom, than for that city; he that heareth you, heareth me, saith Christ; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me; and the seventy returned again from their preaching with joy, saying, Lord even the devils are subject unto us through thy name, and Christ bid them, rejoice not in that, but rather because their names were written in heaven; 'and that same hour Jesus rejoiced in spirit and said, I confess unto thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes, even so Father, because it so pleased thee; then he turned to his disciples and said, all things are given me of my Father, and no man knoweth who the Son is, but the Father, nor who the Father is, save the Son, and he to whom the Son will reveal him; and he turned to his disciples and said, blessed are the eyes which see what you see.'

So here you may see how Christ sent forth the seventy disciples, and how they came again with joy, and how his Father had revealed such things to babes, and hid them from the wise and learned, and that 'no man knows the Son, but the Father, and no one knows the Father, but the Son, and him to whom the Son will reveal him:' so it is clear neither learned nor wise know the Father nor Son, but by Revelation, as may be seen at large in *Luke* x. Therefore, all ye teachers in Christendom, come and try yourselves by these scriptures, and see whether you be not found out of the practice of Christ's disciples and ministers, and disobedient to Christ's commands.

And now these seventy, as the twelve, were not to enquire into what town or city they came, where was the greatest benefice or augmentation, and come and tell Christ they had gotten such things; but their joy was, that he had given them power over the devil: and Christ said in *Luke* xxii. 35. unto his disciples, 'when I sent you without bag and scrip, and shoes, lacked you any thing? and the disciples answered him, we lacked nothing.'

So here you may see, though Christ sent forth his ministers without bag or scrip, silver or gold, and commanded them to give freely, as they had received freely of him, yet they wanted for nothing: therefore, consider all you that call yourselves ministers, that say, ye have not heard the voice of Christ, are not you always in want, though you have bag and scrip, silver and gold? and will you go to any place, except there be a great parsonage, or some augmentation; therefore, measure yourselves with such as Christ sent forth, and see how unlike you are unto them? and have not you laid away Christ's command, who saith, 'freely you have received, freely give;' and how can you receive freely from Christ, when you never expect to hear his voice, or to be sent out by him?

therefore, have not you given judgment against yourselves, that you are such as run, and speak, and use your tongues, and follow your own spirits, and see nothing, whom God or Christ never hath sent nor spoken unto; and are not you like the inwardly ravening wolves, spoken of in *Mat.* vii. 24. that have the outside, the sheeps' clothing, the outside of the sheep, but not the life of the sheep; and so are the thistles and the thorn trees, that bear neither grapes nor figs, but deceive people with the sheep's outside, with which you cover the wolfish nature; hath not this been seen in Christendom, who say you have not the same power and spirit the apostles had? wherein we do believe you, for your fruits have declared it, though you may have the outward words of the prophets and apostles, and worry them that be in the life, as your forefathers did.

And in *Matthew*, *Mark*, *Luke*, and *John*, ye may see how it was the chief priest, scribes and pharisees, that were the great professors, with their elders, that were the chiefest against Christ our Saviour, as may be seen in *Matt.* xxvii. 26. and how that they persuaded the common people against Christ, and to ask Barabbas, and destroy Jesus; and the chief priests mocked him, with the scribes and elders of the pharisees.

And in *Mark* xiv. where they led Jesus away to the high priest, and how the high priest sought false witness against him, to put him to death.

And in *Luke* xxiii. there you may see how vehemently the high priests and the scribes accused Jesus, and it was the high priests that delivered Christ to Pilate, *John* xviii. 35. And they were the informers against Jesus; and are not they so now? let town and country speak; and Judas sold Christ for thirty pieces of silver to the chief priests, and when they had crucified him, they gave large money to the soldiers to say, 'that his disciples had stolen him away by night,' as in *Mat.* xxviii. 13. so Judas was the first that sold Christ, and Simon Magus was the second, who would have bought the gift of God, to have got money by it, and he offered the apostles money to have got that gift; but see Peter's answer, 'thy money perish with thee, because thou thinkest the gift of God can be bought with money, for I see thou art in the gall of bitterness, and bond of iniquity,' &c., and therefore consider, all you that say ye have bought the gift, and it cost your parents a great deal of money, and therefore, you must have so much a year for it again; do you think that you are not in the gall of bitterness, and bond of iniquity? and do not you think that you and your money, and that ye have bought with it, and sell, will perish together? read *Acts* viii. 18. Now you cannot sell Christ, as Judas did, except it be in his members; for he is risen, though you may sell his words, by which there is more gotten yearly, with the parsonages, glebe-lands, augmentations, and other revenues, than by any other trade whatsoever in Christendom; and how many millions are gotten yearly in Christendom, (let the arithmeticians cast it up,) by

the prophets', Christ's and the apostles' words, which they freely spoke forth, and declared against such as taught for money, and for filthy lucre, and for means, as you may see both in the old and new testament, how they declared against such; and ought not such to be declared against now, by them that are in the same spirit?

And Paul in *Acts* xx. 31. tells the elders of the church of Ephesus, that 'by the space of three years I ceased not to warn every one both night and day with tears, (mark, for three years together he did warn these people at Ephesus,) and I take God to record this day, (says he,) that I am clear from the blood of all men; for I have kept nothing back, but have shewed you all the counsel of God; take heed therefore unto yourselves, and the flock which the Holy Ghost hath made you overseers of; feed the church of God, which he hath purchased with his own blood;' [mark,] it is the Holy Ghost that made them overseers, and there was their succession; so they were not made overseers by men; and so with this Holy Ghost they did oversee and feed this flock, the church, which Christ is the head of.

And now all you that pretend yourselves to be overseers, and yet say, there is no having the Holy Ghost now a-days, as the apostles had, so then you are no true overseers, neither can you feed the church of Christ; for mark, it was the Holy Ghost that made them overseers; and they that be the true overseers must succeed them in the Holy Ghost, and be made overseers by it, for the apostle said after his departure from the church at Ephesus, where he had been for the space of three years, 'grievous wolves should enter in among them, not sparing the flock;' and those wolves should come with the form of godliness, and with the sheep's clothing, but inwardly ravened from the holy spirit of God; but he 'commended them to God, and to the word of his grace, which is able to build them up, and to give them an inheritance amongst all them that are sanctified.'

And Paul tells the Ephesians further, 'I have coveted no man's silver, nor gold, nor apparel,' though he had preached amongst them three years, as aforesaid; 'ye know' says he, 'that these hands have ministered unto my necessities, and unto them that were with me.'

And now ye old and new England professors and others, that say, there was no need for Paul to have a settled maintenance, because he travelled up and down; so now here you may see where Paul was three years together, and yet coveted no man's silver, nor gold, nor apparel; and moreover, said he, 'ye know that these hands have ministered to my necessities, and to them that were with me, for the space of three years;' for you never read here that he sued any man for tythe or means, he was not like, who laboured with his hands.

And further Paul saith, 'I have shewed unto you all things;' mark,

how that so labouring he ought to support the weak, not to destroy the weak through covetousness; and Paul saith, 'remember the words of our Lord Jesus, how he said, it is a blessed thing to give, rather than to receive:' come ye priests and professors, try yourselves with Paul's practice here, and with this scripture, *Acts* xx. and try yourselves by Christ's command, which he gave to his ministers and messengers, 'freely ye have received, freely give;' you say the scripture is your rule, come try yourselves by your rule; for if you will not try yourselves by it, others will try you by it; do you freely give? do you covet no man's silver, gold or apparel? do ye labour with your own hands, to supply your own necessities and others? he that was clear of the blood of all men, and declared unto them the whole counsel of God, did this; yea, for the space of three years to the church at Ephesus; besides many other places that he speaks of, amongst whom he was a witness of Christ: but let the gaols and the gaolers, and the baliffs and sheriffs witness against you for them, whose goods you have taken, that you never did any work for.

And in *Acts* xxviii. 30. where Paul ye may see remained two full years in his hired house, and received all that came in to him, preaching the kingdom of God, and those things which concerned the Lord Jesus Christ, with boldness of speech without let among the heathen Romans; I say, this was Paul, that coveted no man's silver, nor gold, nor apparel, which preached among the Gentiles at Rome, he had no monastery nor abbey, nor great steeple-house to preach in then, nor set wages, nor did he sue people for maintenance or tythe, to cast his hearers into prison, because they would not give him such things, if you say he did, let us see your proof for it in scripture.

And now if you should object and say, 'custom to whom custom, and tribute to whom tribute;' this did relate to the magistrates, which were for the punishment of the evildoers, and were for the praise of them that do well, such things we were never against, paying for conscience sake; but this in *Rom.* xiii. is nothing to justify hirelings, and to oppose Christ's command, which is, 'freely ye have received, freely give;' for the apostle Paul saith in *Rom.* xvi. 'now I beseech you brethren, mark them diligently who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; [mark,] for they are such as serve not the Lord Jesus Christ, but their own bellies, and with fair speeches and flattering words deceive the hearts of the simple;' come, try yourselves, ye teachers by those scriptures; is it not you who make the division, who have got the flattering and fair speeches, deceive the hearts of the simple, who serve not the Lord Jesus Christ, but your own bellies? is it not your bellies that you serve with your great parsonages, and glebe-lands, and augmentations, Easter reckonings, and midsummer

dues? for if you did serve the Lord Jesus Christ, then you would obey his command, which is, 'freely you have received, freely give,' and not persecute and cast in prison such as will not put into your mouths; and if your parsonages and rich benefices should be taken away, then it would be seen how many servants Christ would have amongst you?

And Paul preached at Corinth a year and a half, and taught the word of God among them freely. *Acts* xviii. 11. 1 *Cor.* i. 9.

And Paul wrought with Priscilla and Aquila at Corinth, who were of the same craft as Paul was of; for their craft was to make tents, and he abode with them as aforesaid: nevertheless Paul preached up and down in the Jews' synagogues, testifying to them that Jesus was the Christ; and now compare your practice with Paul's and Priscilla's and Aquila's, ye priests; for though he was a tradesman, yet he preached the gospel: and this Priscilla and Aquila were both instructors of Apollos concerning Christ, as in *Acts* xxv. of whom Paul was a minister.

And often you priests have brought Ananias and Sapphira his wife for proof for your maintenance, against such as keep back your tythes, because they kept away part of the price of their goods, and laid it not down at the apostles' feet, which comparison or instance is an unequal weight or measure; for Peter did not desire it, nor the apostles, whilst it remained in their hands they might have kept it all, and not have sold their goods; for the apostles did not desire it, nor coveted any man's gold or silver, but their wilful and wickedly lying against the Holy Ghost, and their agreeing together in lying, brought the judgment of God upon them, and this is nothing for your purpose; but take heed, lest the same judgment overtake you for lying against the spirit of God in your consciences, and doing that which you know you should not, and saying that which you are not, as you may see in *Acts* v. And whereas you quote, that the christians sold all their goods in the primitive time, and brought in the price thereof, and laid it down at the apostles' feet; this was a voluntary act in them, it was not done by compulsion from the apostles, nor by their desire, neither was it done altogether for the apostles' use, but for the supply of all such as were in necessity amongst them; and tythes in the time of the law were not for the priests' and the Levites' own use only, but for the widows, strangers, poor, and fatherless.

And in *Luke* v. 'Jesus entered into the ship which was Simon Peter's and bid him thrust off a little from the land, and Jesus sat down, and taught the people out of the ship; and when he had done speaking, he said unto Simon, launch out into the deep, and let down your nets to make a draught, and they inclosed a multitude of fish, though before they had been toiling all night, and catched nothing; so that their net was ready to break, and they beckoned to their partners which were in the ship, that they should come to help them, who came, and they filled

both their ships, so that they began to sink. Now when Simon Peter saw it, he fell down at Jesus' feet, saying, Lord go from me, I am a sinful man, for he was utterly astonished, and all that were with him, for the draught of fish which they had taken, and so was also James and John, the sons of Zebedee, which were partners with Simon, then Jesus said unto Simon, fear not, from henceforth thou shalt catch men, and when they brought the fishes to land, they forsook all and followed him,' to wit, Jesus. Here you may see what manner of men were Christ's disciples, fishermen, &c. 'and Christ preached in Peter's ship, and Peter the fisherman did catch many men according to Christ's words, as when he converted three thousand at one sermon, as in *Acts* ii. 41.

And the magistrates perceived that Peter and John were unlearned men, and could not read letters, but they took knowledge they had been with Jesus, who is the true teacher, as in *Acts* iv. 13. If they had been in your days, would not you have mocked at them, as the letter professing Jews did? and do not you do the same to such now? 'And Peter and the other disciples did abide with Christ: and after Jesus was risen, there were together Simon Peter, and Thomas called Didimus, and Nathaniel of Cana, in Galilee, and the sons of Zebedee, and two other of his disciples, and Simon Peter said to them, I go a fishing, and they said unto him, we go also with thee; and they went straightway and entered into a ship, and that night caught they nothing, but when the morning was come, Jesus stood on the shore, and the disciples knew not that it was Jesus, and Jesus said unto them, sirs, have ye any meat, and they answered him no; then he said unto them, cast out the net on the right side of the ship, and ye shall find; so they cast out, and they were not able to draw it for the multitude of fish; therefore, said the disciple whom Jesus loved, it is the Lord; and when Simon Peter heard that it was Jesus, he girt his fisher's coat unto him; for he was naked, and cast himself into the sea, but the other disciples came in the ship, for they were not far from land, but about two hundred cubits, and they drew the net with fishes to land.'

Now, you may see here the apostles what plain men they were, and Peter was in his fisher's coat after Christ was risen, who had been a preacher of Christ a great while from his conversion, for several years, till Christ was crucified, who saw Christ's miracle before he was converted, and now again after he was risen, as in *John* xxi. And so Peter and John, and the other disciples, who had been toiling all night before their conversion, and after Christ was risen, but caught nothing, but at Christ's words they did, even to their astonishment; and that might let them see the truth of Christ's words, that a sparrow should not fall to the ground without the will of the Father, so a fish could not be caught in the net without the will of Christ, by whom all things were made.

But here you may see that Peter and John, and the sons of Zebedee, they were fishermen before they were converted, and after Christ was risen, and were partners, and went a fishing together, as in *Luke* v. and *John* xxi. And would not such preachers and such disciples be odious now a-days to you priests, as they were to the high priests, and pharisees, and council, and the rulers who cast them in prison, and commanded them to speak no more in the name of Jesus, as you may see in *Acts* iv. and v. and consulted to slay them, but that Gamaliel moderated the priests and council; and so when they had scourged the apostles they let them go: so here was the fulfilling of Christ's words, who told them before, that for his namesake they should be had before the rulers, and scourged. And now consider, ye that are called ministers and priests, and others, are ye found in the spirit of the apostles, or in the spirit of those that scourged? and does not there want a Gamaliel amongst you to moderate you? and did not the priests and rulers in New-England want a Gamaliel amongst them, to moderate them, when they put our friends to death; and have not the papists and protestants wanted a Gamaliel amongst them, who have caused so many to suffer since the apostles' days, and to say unto you, 'if it be of God it shall stand, let these men alone, lest ye be found fighters against God?'

Again, consider ye priests and others, and measure yourselves, who say the scripture is your rule, whether you be in the priests' spirit, and Saul's unconverted, with his packet of letters, and from that spirit gave forth such commissions to your souls, to haul and bind the true christians, and bring them to prison; are not such persecutors of Christ's seed, *Acts* ix. 'Why persecutest thou me?' and after Saul was converted and became a Paul, did not the unconverted priests and Jews seek to destroy him, and to stone him, as may be seen in *Acts* xiv. though they were professors of the letter of the old testament, as you are of the letter of the new.

And Paul said, how the chief priests and elders could bear him witness how he persecuted the churches, *Acts* xxii. and *Acts* xxiii. it may be seen how the high priests and others were vehement in accusing of him, and in *Acts* xxv. the high priests and chief of the Jews appeared against Paul; and above forty men had bound themselves with an oath, they would neither eat nor drink till they had destroyed him, and this they told to the chief priests and the elders, and said unto them, 'now therefore, ye (to wit, the chief priests and elders, and the council,) signify to the chief captain, that he bring him forth unto you to-morrow, as though ye would know something more perfectly of Paul.' So see the design of the Jews and chief priests here to kill Paul, which God did prevent; for he had been in profession with them whilst he was a persecutor; but now he was a professor of Christ, what a madness was in them against

Paul, as there was in him against others before his conversion: and now see if you be not in the same spirit and way of madness, that are professors of Christ, but without possession of him, and like Saul and the chief priests, and not like converted Paul; which of these ways are you in? does not your fruits bespeak you? measure yourselves, and try by the scripture, which you say is your rule, which spirit you are guided by.

And in 1 *Cor.* ix. 'Who goeth a warfare at his own cost? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk thereof?' And 'thou shalt not muzzle the mouth of the ox that treadeth out the corn, &c. He that plougheth, plougheth in hope, and he that thresheth in hope should be a partaker of his hope: if we have sown unto you spiritual things, is it a great thing, if we reap your carnal things, if others with you be partakers of this power, are not we rather? Nevertheless,' saith the apostle, 'we have not used this power, but suffered all things, that we might not hinder the gospel of Christ.'

Now these are the scriptures ye priests bring for your maintenance; but come, measure yourselves; how can you sow spiritual things, as the apostles did, who say you have not the same spirit and power they had, then can you reap their carnal things; for the apostle had the spiritual flail to thresh God's wheat out of the chaff, the corruptions, the body of death, and the body of sin, which you plead for term of life; and the apostles had the spirit to war the spiritual war, but you that have not the same spirit they had, you cannot war the spiritual war; and they had the spirit of God to plant God's vineyard, and you that have not the same spirit they had, cannot plant such vineyards, and therefore cannot eat the spiritual fruit; and the apostles with the Holy Ghost, which made them all ministers and overseers, with it did feed the flock, and these might eat of the milk; and the apostles did tread the corn out of the chaff, that he said to some, they were elected before the world began, but you that deny having the same spirit the apostles had, you cannot tread out the corn, and eat of the milk of that flock, which the Holy Ghost oversees; and the apostles had the heavenly plough to turn up the fallow ground, that did not bear fruit unto God; but though the apostles had this heavenly plough to plough withal, the heavenly flail to thresh out the wheat, yet he told the church at Corinth, he had not used his power amongst them, though he had been there amongst them a year and six months.

And now ye that say ye have not the same power and Holy Ghost the apostles had; look what carnal ploughs, flails, and vineyards and flocks ye have; and do not you plough large furrows upon the righteous' backs, and your own ground lies fallow, full of thistles and briars, and your vineyards waste, and you run to other vineyards, and have no fruit in

your vineyards, nor milk in your flocks, but what you lug out by laws; and must not the mouth of the ox be muzzled that doth not tread out the corn? but the apostle would not use his power (who did tread out the corn) amongst them he had begotten and converted, but you will use your power amongst them, ye have neither begotten, nor converted, yea, and cast into prison, if they will not give you maintenance, so, where did the apostles ever do so? measure yourselves. and your practice by the scriptures, which you say is your rule?

And further the apostle saith, 'they that ministered about the holy things, eat of the things of the temple; and they which wait at the altar are partakers of the altar: so also hath the Lord ordained that they which preach the gospel, should live of the gospel; [mark] what was it that the Lord ordained when he sent forth his disciples, what is set before you that eat; for the workman is worthy of his meat; and freely you have received, freely give, this is Christ's first ordination to his ministers, but the apostle saith, 'I have used none of these things, neither write I these things as before-mentioned, that it should be so done unto me; for it is better for me to die, than that any man should make my rejoicing vain; for though I preach the gospel, I have nothing to rejoice of; for necessity is laid upon me, and woe is unto me if I preach not the gospel; for if I do it willingly, I have a reward, and that was not outward things, for he had denied them before; but if I do it against my will, notwithstanding a dispensation is committed unto me, what is my reward then? verily, that when I preach the gospel, I make the gospel of Christ free without charge, that I abuse not my authority in the gospel.' And now consider ye priests in Christendom, and measure yourselves here with the apostle; have you nothing for preaching the gospel, and yet woe unto you, if you do not preach the gospel? And have you kept the gospel free without charge? is this your reward? and have not you abused the authority of the gospel? let your fruits speak, who say the scripture is your rule for your life and doctrine, therefore try your life and doctrine by it, and see if your gospel be free without charge, as Paul's was; and if it had been so, then you had not spoiled people's goods, and cast them into prison unto death; do not your deeds testify otherwise?

And the apostle saith, 'Though I am free from all men, yet have I made myself servant unto all men, that I might win the more.' See, he did not make himself a master, but a servant; try yourselves by this, and see whether this scripture be your rule or no, and whether you are not judged by it, and Christ, and the apostles?

And in 2 *Cor.* ix. which is the scripture you priests use to bring to prove your maintenance by, where the apostle speaks concerning ministering to the saints, and where he thanks God for his unspeakable gift,

and this is nothing to serve for you to prove your forced maintenance by, and to force a maintenance from people by; for the apostle says, 'As every man is persuaded in his heart, so let him give, not grudgingly, but of a cheerful heart, for God loveth a cheerful giver;' so here the church was left to their freedom; but you dare neither trust God nor the church for your bellies; but try yourselves and your practice by this scripture.

And again, in *Phil.* iv. you bring this where the apostle saith, 'When I was in Thessalonica, ye sent once and again for my necessity, not that I desired a gift, but I desired the fruit, which may farther abound to your account; now I have received all, and have plenty; I was even filled, after that I had received of Epaphroditus that which came from you, an odour that smelleth sweet, a sacrifice acceptable and pleasant to God, and my God shall fulfil all your necessities through his riches and glory in Jesus Christ.

Now measure yourselves by this scripture, ye priests of Christendom, and see if ye be equal with the apostle, who did not desire a gift; for this is nothing for your purpose to force a maintenance from people by; he desired only the fruits of his vineyard which he had planted, which was as a sweet smelling sacrifice to God; for he learned to be full and to be hungry, and to be abased, and to abound, and also to want, he had learned this lesson of Christ, which ye have not yet learned at your schools, and you are never like to learn it of Christ, if ye say there is no hearing of his voice now a-days.

And in 1 *Thes.* iv. the apostle writes, and saith, 'That ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we command you, and that you behave yourselves honestly towards them that be without, and that nothing be lacking among you.' And in 2 *Thes.* iii. 'We are persuaded of you through the Lord, that ye both do and will do the things which we command you, for ye yourselves know how that ye ought to follow us; for we behaved not ourselves inordinately amongst you [mark] neither did we eat any man's bread for nought; but we wrought with our hands, and travelled night and day, because we would not be chargeable to any of you, not but that we had authority, but that we might make ourselves an example for you to follow us; for even when we were with you, this we warned you of, that if there were any that would not work, he should not eat; for we heard that there are some that walk among you inordinately, and work not at all, but are busybodies; therefore, they that are such we command [mark,] and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread.'

Come, all ye priests and teachers in Christendom, measure yourselves here, and try yourselves whether ye observe the apostles' command

here, and have him for your example, and whether ye be the successors of him in his example; the apostle did choose to work day and night, rather than he would be chargeable to the church; but are not you chargeable, that throw in prison and spoil people's goods that ye do not preach to? how dare you say the scripture is your rule, and that you are successors to the apostles, when your lives and practice speak quite contrary? and you are to study to be quiet, and with quietness to eat your own bread, and not another man's, and especially them that ye do no work for; for you would think it an unreasonable thing for a tradesman to come unto you for money for his ware, from whom you had no work, and force you to give him money for it, or to throw you into prison? and then is it not as strange for you to ask people for money, that have had none of your ware, and if they will not give it you throw them into prison? is this your studying to be quiet, and labouring with your own hands, and eating your own bread with quietness? I think not; and doth not the apostle say, 'if any man obey not our sayings or command, mark, [or note,] him, and have, no company with him that he may be ashamed;' mark this all ye that disobey Christ's and the apostle's command also.

In 1 *Tim.* iii. 1. This is a true saying, 'if a man desire the office of a bishop, he desires a good work:' so now ye bishops and elders, who say the scripture is your rule, come and be tried by this scripture, you that desire this office, this good work.

First. 'A bishop must be unreprovable and blameless; are you so?

Secondly. 'He must be the husband of one wife, watching, sober, modest, given to hospitality, apt to teach:' now mark, are ye found in these practises? let your fruits and the consciences of people speak.

Thirdly. 'Not given to wine, no striker, [mark, no striker nor persecutor,] not given to filthy lucre, but gentle, no flatterers, not covetous;' so consider, ye bishops in Christendom; are ye no strikers, not given to wine nor filthy lucre? are you gentle and not covetous, nor fighters? let the country and your consciences, and your fruits speak, and God and the scripture judge.

Further, a bishop must be one that can rule his own house honestly, having children under obedience with all honesty; for if he cannot rule his own house, how shall he take care for the church of God; he must not be a young scholar, lest he be puffed up; he must also be well reported of them which are without, lest he fall into rebuke and snare of the devil.

And now come try yourselves, ye bishops, by these scriptures; do you rule your own house well? are your children under obedience with all honesty? look into your families; are you no fighters nor strikers? are you not covetous, and given to filthy lucre? and if ye cannot rule your

own house well, how can ye rule the church of God? and let the prisons testifiy if ye priests and ministers be not covetous; and are you and they of a good report without? how can that be, when you take people's goods from them, and cast them into prison, that doth not hear you? and doth not this bring a bad report upon you?

And doth it not show that you are puffed up, and that you are fallen under rebuke, and the snare of the devil; let your consciences, and your fruits, and the prisons, and them that are without, and the scripture speak, which you call your rule to be tried by, and God and Christ judge.

Likewise, deacons must be grave and honest, come, let the deacons be tried by scripture also, not double-tongues, (they must not be double-tongued, take notice) not given to wine nor filthy lucre, (mark the deacons,) having the mystery of faith in a pure conscience; likewise their wives must be honest, not evil-speakers, but sober and faithful in all things; come, try your wives here, ye bishops and deacons. And likewise, ye deacons, ye are to be the husband of one wife, as the bishops must, to be the husband of one wife, and such as can rule their children well, and their own household; so mark, and look into your households, and among your children, and see how they are ruled: but you bishops, whether papists or others, who not only tie yourselves from marriage, but also forbid it to priests and bishops, how do you succeed the apostles or those primitive bishops therein? do not you do worse? and is not that contrary to the apostle's doctrine, who calls it the doctrine of devils to forbid marriage, 1 *Tim.* iv. 1, 2, 3, and doth not the apostle tell you, you must hold the mystery of faith in a pure conscience; and is it not your principle, that people must carry about them the body of death and sin to the grave? then you cannot hold the mystery of faith in a pure conscience, which is the gift of God, that purifies the heart, in pleading for that which doth defile it, term of life.

And the apostle saith, 'let them first be proved, (to wit, bishops and deacons,) then let them minister, if they be found blameless.'

Now ye bishops and deacons, are you blameless from filthy lucre, and from covetousness, and no fighters or persecutors? are you blameless concerning your children, wives, and families? are you blameless to them that are without? are you blameless concerning your tongues? are you blameless in being apt to teach, and in watching, and sobriety, and hospitality, and blameless of evil speaking, and not given to much wine, and unreprovable in these things? for the apostle saith, first you must be proved concerning these things, and then to be approved if you are found blameless of these things, else by the apostle's doctrine you are not to minister, and ye that are found in these things, cannot be the successors to the apostles.

So let your houses, your families, your lives, your fruits, and the gaols,

and the scriptures speak, and the people that are without, and God and Christ judge, whether you are clear from these things which the apostle reproves.

And the apostle who desired others to follow him, as he followed Christ, and mark them for their examples, who coveted no man's silver, gold, or apparel, and eat no man's bread for nought; but can you priests say so, that have taken goods from people, and cast them in prison, and have done no work for them, and they had nothing from you; is not this eating other's bread for nought? but the apostle bids Timothy be an example unto them that believed, (that is, to the church,) he was to be an example in word and in conversation, and an example in love, and an example in spirit, and an example in pureness, for in so doing he both saved himself and them that heard him. 1 *Tim.* iv. So try yourselves here by the apostle's command, and see what example you give.

And in 1 *Tim.* vi. the apostle saith to Timothy of such that think gain is godliness, 'from such separate thyself;' what think ye of this ye priests? if ye had not gain, should people have any of your preaching? and then is not your gain your godliness, and from such the man of God must be separated; and is not this to measure religion by riches? try yourselves by this scripture.

But the apostle saith, 'godliness is great gain,' if a man be content with what he hath, for nothing we brought into the world, and it is certain we shall carry nothing out, and therefore, having food and raiment, let us therewith be content; for they that will be rich in this world fall into temptation and snares, and many foolish and noisome lusts, which drown men in perdition and destruction.

And now measure yourselves ye bishops and priests, and professors, and see if you be not fallen into these temptations and snares, and many noisome lusts, and drowned in perdition and destruction, who have disobeyed the command of Christ, which is, 'freely ye have received, freely give;' so there is not to be a looking after gain then, which the man of God is to separate himself from them that do: 'for the desire of money is the root of all evil, which whilst some lusted after, they erred from the faith, and pierced themselves through with many sorrows; but thou man of God flee these things, and follow after righteousness, faith, love, patience, and meekness,' &c.

Now here you may see what the man of God must flee from, and what he must follow after; but come measure yourselves you that teach for money, and are lovers of money, and others, have you not got the root of all evil, that lust after it in your hearts; and are not you pierced through with many sorrows? and are not you erred from the faith that gives victory? and say, there is no victory from the body of sin and imperfection on this side the grave: and are not you erred from the

command of Christ, which saith, 'freely you have received, freely give:' come try yourselves by the scripture, which you say is the rule, whether your actions be not found short of Christ's command, and the apostle's doctrine and charge to Timothy, the man of God.

And in 2 *Tim.* iii. the apostle tells Timothy, that in the last times perilous days should come, that men should be lovers of their own selves, covetous, proud, boasters, cursed speakers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, intemperate, fierce despisers of them which are good, [mark, fierce despisers of them which are good,] traitors, heady, high minded, lovers of pleasures more than lovers of God, [mark,] having a form of godliness, but have denied the power thereof, therefore, from such turn away, [mark,] for of this sort are they which creep into houses, leading silly women captive, laden with sins, and led away with divers lusts, ever learning, but never able to come to the knowledge of the truth; and as Jannes and Jambres withstood Moses, so do these resist the truth, men of corrupt minds, reprobate concerning the faith; but they shall proceed no further, for their madness shall be manifest to all, as their's was.

Now come ye priests and professors, and all others called christians, measure yourselves and try yourselves by these scriptures; are not you lovers of yourselves, and covetous, and proud boasters; and are not the cursed speakers and disobedient to parents found among you? and are not you unthankful and unholy, and do not you plead for unholiness as long as you live, and say there is no overcoming the body of sin here? and hath not your covetousness appeared in spoiling people's goods? and are not you to be turned away from, according to the apostle's doctrine? and have not you been false accusers, and intemperate, and fierce despisers of them which are good? and without natural affection, when you imprison so many for your bellies, and make so many fatherless and widows, such as you did no work for? is not this without natural affections, and have not you a shew of godliness, and a profession of Christ's and the prophets', and apostles' words? and have not you, and do not you deny the power and spirit of the Holy Ghost, that the prophets and apostles were in? and do not you keep people always learning, and leading of them, that they may be always paying of you, yet they are never able to come to the knowledge of the truth? and is not this a sad learning, and a sad leading? and are not you and your people laden with sins and divers lusts? for do not you tell the people, that both you and them must carry the body of sin, and death, and imperfections to the grave? and are not you and your people laden with your body of sin? and is not this a great load to carry all their life long to the grave, and there to be buried altogether with it, where there is no repentance? and do not you keep your people always learning, always under your teaching,

that they may be always paying, and resist the truth, like Jannes and Jambres, that resisted Moses, and are reprobates concerning the faith that should give victory over the load of sin? and hath not, and is not your madness here seen, as Jannes' and Jambres' was? and is not the apostle's doctrine to be obeyed now, as then, who bid 'turn away from all such,' though you may have a form of godliness, yet deny the power thereof, as they did in the apostle's time; for hath not the highmindedness appeared, and your loving pleasures been manifest to them that be in the power of God, and turn away from you? try yourselves by the scripture, and let God and Christ judge.

And the apostle saith, 2 *Tim.* iv. he chargeth Timothy to preach the word 'in season, and out of season.' Come, professors and priests, measure yourselves by this; in season, may be you will say, is when the sun shines, and out of season, is when there is a storm; but there is more need to look after the sheep when the storm is, than when the sun shines; for when there is a storm, is there then not most need? so try your practice by the scripture, but then Demas will forsake Paul, and embrace the world; and have not many done like Demas herein? let that of God in your conscience speak, and God and Christ judge.

And the apostle bids Timothy 'fly from all youthful lusts, and follow after righteousness, faith, love, peace with all them that call on the name of the Lord with a pure heart.' Come, try yourselves by this scripture, and if you were found according to Paul's exhortation, it would be well; but do ye own such people as call upon the Lord with a pure heart? do you believe there is any such people now, that call upon the Lord with a pure heart? that is contrary to your principle and belief, who say people must carry a body of sin and death to the grave: we never read in the scriptures that ever Christ or his apostles preached up such a doctrine, that people must carry a body of sin and death, and imperfection to the grave; but they preached up holiness, pureness and perfection; and bid them be perfect, and to follow the apostles, and to walk as Christ walked.

And Paul writes to Titus of the qualifications of bishops and elders, how that 'they must be unreprovable, the husband of one wife, having faithful children, who are not slandered with riot; [mark,] neither are disobedient; for a bishop must be unreprovable as God's steward, not forward, [mark,] not angry;' try yourselves, 'not given to wine;' prove yourselves, 'no striker, nor persecutor;' examine yourselves, 'not given to filthy lucre;' measure yourselves with your rule, the scripture, and see whether you are not given to filthy lucre; 'for,' said the apostle, 'there are many disobedient and vain talkers, chiefly they of the circumcision.' Now this circumcision was a command of God; this outward circumcision they cry up, and leave the circumcision of the heart;

but the apostle saith, 'whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake; one of themselves, even one of their own prophets said, the Cretians are always liars, evil beasts, slow-bellies; this witness is true, wherefore reprove them sharply, that they may be found in the faith.'

So ye see here, what and who must be reproved, and how these lucre prophets can speak one against another, and call them liars, evil beasts, and slow-bellies; and is it not the practice of such now, that are found in these steps, and such now as teach for filthy lucre, as can cry up outward commands and the letter, and make a mock of the spirit's moving and leadings: so we see these could cry up circumcision, an outward command, for filthy lucre's sake, as many do now talk of the letter, but cannot endure to talk of the light, and Christ being manifested within, and will not come to that lest it should reprove them; but it is their condemnation; for they profess they know God, but by works thay deny him, and are abominable, and to every good work reprobate, see *Tit.* i. and examine yourselves by it. And Paul bids him, 'above all things, show thyself an example in good works, with uncorrupt doctrine, with gravity and integrity.' So now, do you prove yours, and see whether you are found such examples in such works and uncorrupt doctrine; for as James saith, chap. ii. 'as the body without the spirit is dead, even so faith without works is dead,' Now this faith purifies the heart and gives victory, and without it people cannot please God; and this faith works by love.

So you that deny overcoming sin and evil, and the body of sin and death on this side the grave, have not this true faith which gives victory, and in 1 *Pet.* v. 'he writes to the elders who was also an elder, that they should feed the flock of God, not by constraint, but willingly; not for filthy lucre, but of a ready mind, not as though ye were lords over God's heritage, but that ye be examples to the flock.' Now mark, and come and try yourselves, ye priests and teachers of Christendom, and elders: do not ye feed your flocks for filthy lucre's sake? where is there any amongst you, but they are as lords and masters over God's heritage; yea, and have the title of lords and masters, though it be contrary to Christ's command, as in *Matt.* xxiii. and in *Luke* xxii. 25. So look in all your bishopricks, popedoms, and other jurisdictions, and see if you do not feed your flocks for filthy lucre's sake, and not willingly and freely, as Christ commands; and see if you have not lost the example of the ministers and elders, whom the Holy Ghost made overseers: and is not the succession of all Christ's ministers to be in the Holy Ghost, as the apostles were in, and try yourselves by the scripture, as you see in 1 *Pet.* ii. 3.

And in 2 *Pet.* ii. there you may see how Peter describes the false teachers and false prophets, and how 'many shall follow their damnable

ways, by whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you, whose judgment lingereth not, and their damnation slumbereth not,' he compareth them to the 'fallen angels, whom God spared not, that had sinned, but cast them into hell, and under the chains of darkness to be kept unto damnation;' and compares them to Sodom, and the old world that was destroyed, 'who walk after the flesh, and the lusts of uncleanness, and as natural brute beasts, &c. having eyes full of adultery, that cannot cease from sin, beguiling unstable souls; they have hearts exercised with covetousness, &c. which forsaking the right way, have gone astray, following the way of Balaam, who loved the wages of unrighteousness;' mark, and try yourselves by this scripture. 'They are wells without water, and clouds that are carried away with the tempest up and down, to whom is reserved the blackness and darkness forever; for in speaking the high swelling words of vanity, they beguile with wantonness through the lusts of the flesh, them that were clean escaped from them, who are wrapped in error,' mark, in error, a sad wrapping, promising themselves liberty, and are the servants of corruptions; for of whomsoever man is overcome, even to the same is he in bondage, but it had been better for them never to have known the way of righteousness;' but the proverb is come upon such, 'the dog is turned to his vomit, and the sow that was washed, to the wallowing in the mire again.'

So come, try yourselves, ye teachers, by this chapter, who say ye have not the same power and spirit the apostles had, see if ye be not found in these practises, who shall receive the wages of unrighteousness, as they who count it pleasure to live deliciously for a season: spots they are, and blots, delighting themselves in their deceivings, in feasting with you: so ye may see these could creep amongst the church, and such in their very works deny the Lord that bought them; as now many will say, that Christ did not die for all men, and what is this but to deny the Lord that hath bought all men? though all men do not live to him that believe it, yet 'he tasted death for every man;' and ye may see those false teachers and prophets, they had high swelling words, and a profession, but their life was quite contrary to Christ and the apostles: so all you that profess the scripture to be your rule, come try yourselves by it, and see whether you be found in the life and practice of the apostles, or these false prophets, which they declared against; for the good words ye may get, and the sheep's clothing, but out of the sheep's nature and life, but try yourselves by 2 *Pet.* ii. throughout, whether you walk in the apostles' steps and doctrine, or in the ways of such as they testified against. And in 1 *John* ii. there you may see how he describes the false prophets and antichrists, who said then, 'they were come already,' and therefore exhorted the saints to keep to the anointing within them, which they had

received from God, and they needed not that any man should teach them, but as the same anointing doth teach them, and as it did teach them, they should continue in the Father and the Son, and these things have I written, concerning them that seduce you: so seducers, deceivers, false prophets, and antichrists, drew people from this anointing within, being gone out from it themselves, though they might keep the sheep's clothing, and outside profession, and the prophets' Christ's and the apostles' words, but resisted the Holy Ghost, like the pharisees and chief priests; and then they might say, as you do now, that they had not the same Holy Ghost as the prophets and apostles had. And John saith, 'whosoever abideth in Christ sinneth not, neither can he, because the seed of God remains in him;' but do not you say, they must sin while they live upon the earth, and carry the body of sin and death to the grave; and is not this contrary to John's doctrine; but John saith, 'he that hath this hope, purifies himself as he is pure,' but do not you say, you cannot be pure on this side the grave, and there is no overcoming of sin on this side the grave; and is not this opposite to John's doctrine again; so what is your profession of the scripture worth in that hope which doth not purify, which is the hope that will perish? and John saith, 'little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous,' mark, is righteous; this was the present time, before they go to the grave: and do not you deceive people, that say, they cannot be righteous, but must have and carry that unrighteous body of death and sin to the grave.

And John saith, 'whosoever hates his brother is a man-slayer, and no man-slayer hath eternal life abiding in him, and he that hates his brother is in darkness, and walks in darkness, and knows not whither he goes, because that darkness hath blinded his eyes.' And do not you hate your brethren for whom Christ died, when you persecute and cast them in prison to death, and spoil their goods; come, try yourselves by the scriptures, and by 2 *John* iii. for Christ that tasted death for all men, he gives a command to love one another, and to love enemies; to love them which love one again, this was the pharisees' love, which they had in their outward profession without life; but come and try yourselves, ye teachers and professors in Christendom, by that which you say is the rule, and see if the scriptures will not find you to be men-slayers, and that you have not eternal life abiding in you, as the saints had, that loved God, Christ, and one another, and enemies. And in the third epistle of John, he saith, 'because that for his name's sake,' to wit, Christ's, 'they went forth and took nothing of the Gentiles;' and now mark, do not you take of others who are not of your church; and the apostles that went forth for Christ's name's sake, took nothing when they went forth among the Gentiles, but do not you take of them, whom you call heretics, and

deceivers, and deluded ones, which may be walk more in the life of Christ than yourselves? do you not force them, or sue them that do not give you a maintenance? The apostle saith, they were 'not to eat with such as walk disorderly;' where did ever the prophets or apostles take maintenance, or force them to give them a maintenance, as they called antichrists and deceivers, and heretics, or deluded ones? Let us see where the scripture gives you a rule for this: and where did ever the Jews take tythe-pigs? were not swine unclean by the law? or tythe-geese, or tythe-foals? and though the law gave tythes to the priests, yet the gospel saith, 'freely you have received, freely give:' And if you priests do say, you are of the tribe of Levi, and if you are of the tribe of Levi, how is it that you take of so many sorts of people to make priests of; for the Levitical priests were all of one tribe, but yours of many; but Christ who came of the tribe of Judah hath ended that priesthood that came of Levi's tribe, and the law by which they were made, and the commandment that first gave them tythes.

And the apostle saith, 'look to yourselves that ye lose not the things which we have done, but that we may receive a full reward; whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that continueth in the doctrine of Christ, he hath both the Father and the Son,' mark, hath them; 'if there come any among you, and bringeth not this doctrine, receive him not into your houses, neither bid him God speed; for he that biddeth him God speed, is a partaker of his evil deeds;' for how can he bid him God speed, that is without the Father and the Son, and transgresseth, and doth not abide in his doctrine, though he may have a great profession of Christ and the apostle's words, and yet hath not seen Son nor Father, which is the substance of all.

Therefore come ye priests and professors, try yourselves; have ye the Father and Son? do you abide in the doctrine of Christ, 'freely ye have received, freely give?' try yourselves by the scriptures, and the 2d epistle of John, and let God, and Christ, and the scriptures judge.

And the apostle Peter saith, 'through covetousness shall they with feigned words make merchandize of you,' to wit, the people. Now consider how many sorts of religions there are, and the priests and the teachers thereof, that have made merchandize of the people, hath there been in Christendom since the apostles' days, 2 *Pet.* ii. 3.

'But the merchants of the earth shall weep and wail over her, (to wit, Babylon) for no man shall buy her ware any more.' *Rev.* xviii. 11.

And Peter saith in 2 *Pet.* iii. 3. 'first understanding that there shall come in the last days mockers, which shall walk after their ungodly lusts;' and have we not sufficiently experienced this, both from the leaders and hearers, who have mocked at the spirit of God, which should mortify their lusts, and at the movings of the spirit of God. and yet make

a profession of the scriptures, which no prophecy of it came in the old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost; and you not being in the same moving of the same Holy Ghost, professing the words that were given forth by it. and mock at it, where it is manifested in life and power, and say there is no having the same Holy Ghost now a-days, as they had, which Holy Ghost leads into all truth now, as it did in the apostle's days, where it is received and not resisted, like your forefathers, and none come into all truth but by it, though they may have all the scriptures given forth from it, from Genesis to Revelations.

And Jude in his general epistle warns the church of deceivers, and bids the saints 'earnestly to contend for the faith which was once delivered to the saints; for there were certain men crept in, which were before of old ordained to this condemnation, ungodly men they are, which turn the grace of our God into wantonness, denying God the only Lord, and our Lord Jesus Christ,' which are compared to the 'angels that kept not their first state, but left their own habitation, whom he hath reserved in everlasting darkness, under chains, unto the great day;' and they are compared unto Sodom and Gomorrah, 'that followed strange flesh, that were set forth for an example, and to suffer the vengeance of eternal fire;' and are compared to such as God had delivered out of Egypt, 'whom God destroyed, that believed not;' which are called 'filthy dreamers, that defile the flesh, and despise government, and speak evil of dignities, and speak evil of those things which they know not; whatsoever things they know, they know naturally as brute beasts, without reason, in those things they corrupt themselves.'

Now consider ye elders, and teachers, and professors, you that say, that neither yourselves nor others have the same spirit, and Holy Ghost, and power that the apostles had now in your days; then is not what ye know, ye know naturally? and do not you in those things corrupt yourselves, who plead for the body of sin and death to the grave? do not you plead in this for that which defiles your flesh, and speak evil of that dignity which should work it down? and have you not made a mock of the grace of God, which brings salvation, which teacheth the saints, and hath appeared unto all men? for faith and grace is not natural (which Christ is the author of,) but is the gift of God; and was it not, and is it not well for the saints to contend for the faith which Christ is the author and finisher of in them, which is God's gift, and purifies their hearts, which brings them to have access to God? is it not good to contend for this faith, the work of Christ in their hearts, seeing such that turn the grace of God into wantonness, and in their works deny the only Lord and our Lord Jesus Christ, though in words they may profess him, whose ways are like Sodom, and the angels that left their first habitation, and to the

children of Israel, that after God had delivered them out of Egypt, believed not, whom God destroyed; therefore it is good for the saints to contend for the faith and grace of God, that comes by Jesus, which saves them, and brings their salvation, seeing there is so many that turn the grace of God into wantonness, and contend for their body of sin, and death, and imperfection to the grave, and walk despitefully against the spirit of grace, and seeing so many speak evil of those things they do not know, and deny the power and spirit the apostles had, which would give them knowledge, for what they know they know naturally as brute beasts, the worst sort of creatures; now are not all your tongues natural, and learning natural? did they not begin at Babel? and did not Pilate and the Jews set them a-top of Christ when they crucified him? and hath not the beast and the whore (mentioned in the Revelations) power over the tongues, that sits upon the waters? and are not the tongues called waters? but Christ is risen above them, and all natural things; and may not a parrot be taught to speak any language? and is not all what ye know, ye know naturally, that say, you have not the same power and spirit of God, and Holy Ghost as the apostles had? pray you come, try yourselves, and measure yourselves by this scripture, and see if you be not found in these practises, that Jude warns the church of; for how can ye know spiritually, that deny the light that shines in the heart, to give the knowledge of the glory of God in the face of Christ Jesus, who mock at this light, and call it natural, and the Quakers' idol.

And further the apostle saith, 'Woe be unto them, for they have followed the way of Cain, and are cast away by the deceit and error of Balaam's wages of unrighteousness; these are spots in your feasts of charity, when they feast with you, without all fear feeding themselves, clouds without water, carried about with winds, corrupt trees without fruit, twice dead, and plucked up by the roots, they are the raging waves of the sea, foaming out their own shame (and have we not seen you rage sufficiently?) they are wandering stars, to whom is reserved the blackness of darkness forever; these are murmurers, complainers, walkers after their own lusts, whose mouths speak high swelling words of vanity, having men's persons in admiration because of advantage, (mark, there is the ground of their preaching,) but beloved, remember the words which were spoken before of the apostles, and of our Lord Jesus Christ, how that they told you, that there should be mockers in the last times, which should walk after their ungodly lusts (these are makers of sects, fleshly, having not the spirit) of some have a compassion, in putting a difference, and others save with fear plucking them out of the fire, and hating even the garments spotted by the flesh.'

And now come ye professors and teachers, and try yourselves by these scriptures; do not you plead for the body of death and sin to the grave?

and doth not that spot the flesh? and have you not men's persons in admiration because of advantage? and are not you wells without water, the living water, and wandering stars from one thing to another, and trees without heavenly fruit, that say you have not the same spirit and power the apostles had? and are not some of you (I fear) twice dead and plucked up by the roots? then you cannot grow; and have you not gone in Cain's way of persecuting, and Balaam's way for the wages of unrighteousness, contrary to Christ's command, 'freely you have received freely give?' pray try, and see if you be not found in his error, and these evil practises.

And have not you gone in Core's way, gainsaying the power and the spirit as the apostles were in? and did not the same gainsay that in the apostles' days? and does not the apostle say, 'They that have the form of godliness, and not the power, from such turn away?' that is, they that have not the power, and spirit, and Holy Ghost the apostles were in, turn away from such; so try yourselves by these scriptures, and see whether ye be found in the practice of the apostle, or such as he cried against here, having men's persons in admiration because of advantage, and makers of sects; look how many sects there are amongst you in Christendom; and what can you walk after else but your ungodly lusts, who say, you have not the same spirit the apostles had to walk after, who plead for your carrying your body of sin, and death, and imperfection to the grave.

And also another scripture ye bring in *Mat.* xxviii. 'go and teach all nations,' &c.

Now consider, most sects will bring this; for papists, presbyterians, independents, baptists, and others, will bring this scripture for their call, and say, Christ bids his disciples, 'go, and teach all nations,' &c. But mark, do you go into all nations? hath Christ spoken to you, and bid ye go into all nations, as he bid the apostles? if so, then you are disobedient; how is it then that you settle down in great bishoprics and parsonages, and are ready to jostle and thrust one another out for them; but will you go any further than you may have a fat parsonage or benefice provided by some magistrate or great person, or have a law to compel people to give you a maintenance; the apostles trusted the Lord, and went out without bag, &c. and freely as they had received, so did give freely, but will you go any further than there is a fat benefice or parsonage? And if this be your call, as you pretend, why do not you go among the Turks, Tartars, Blacks, and Indians, and give unto them freely, as Christ gave himself freely; who had power to lay down his life, and take it up again? and he hath tasted death for every man freely, and hath enlightened every man with his heavenly divine light freely; and the grace of God which brings salvation, which appears unto all

men, is given freely. So, 'if any man lack wisdom, let him ask it of God, he gives unto all men freely, and upbraideth no man,' *Jam.* i. 5. And so Christ bids his ministers give freely, as they had received freely; so try yourselves by these scriptures, all ye who neither obey Christ's command, nor do his work. And 'thou believest there is a God, thou dost well, the devils also believe and tremble,' *Jam.* ii. 19. and so thou mayest believe there is a Christ, so did the devil, and thou dost well, but see if the devil's belief doth not condemn thee, but thou shouldst shew the works of thy faith and of thy belief, that thy heart is purified, that thy faith be not dead; for a dead faith will plead for a body of death and sin to the grave, but the living faith, the gift of God, is the victory over it, and doth purify, through which faith there is access to God, and in that faith thou wilt please God, which the saints now contend for, which Christ is the author of. And, 'He that saith he remaineth in Christ, ought even so to walk, even as he walked.' 1 *John* ii. 6. 'And he that hath the Son hath life, and he that hath him not, hath not life; and he that believeth in the Son of God hath the witness in himself,' 1 *John* v. 'and he that hath the Son, hath the Father.' So this is more than an outward belief, as the pharisees had of God and Christ to come, or others now, that say he is come, and do not receive him freely into their hearts by faith.

And therefore, 'prove yourselves, examine yourselves, know you not your own selves, how that Jesus Christ is in you except ye be reprobates.' So try and measure yourselves by the scriptures here, whether you be in the life and spirit of the prophets, Christ and the apostles, or in the spirit of the false prophets and teachers. This is in love to you all, that you may not sin out your time.

And Paul saith, 2 *Cor.* xii. 17. 'Did I make a gain of you, [or peel you] by any of them whom I sent unto you? I have desired Titus, and with him I have sent a brother, did Titus make a gain of you, [or peel you] of any thing? walked we not in the self-same spirit? walked we not in the same steps?' Now come priests, try yourselves, do not you make a gain of people yourselves, and by such as you send amongst them? do not you peel the people? do ye walk in the self-same spirit the apostles were in, and in the same steps? let your practice, and that of God in your consciences, and the people, and the scriptures judge, for there is the succession. 2 *Cor.* xii. 17, 18. And you may see in your own margin notes, such false teachers, who under a pretence of preaching the truth, sought only to fill their bellies, whereas the true teachers sought the people: and now come try yourselves by your own marginal notes in the beginning of 2 *Cor.* and see which of these steps you walk in, and whether you seek the people, or to fill your bellies. And in the marginal notes upon 2 *Thes.* such as lived idly of other men's labours, were to

be reproved sharply, whom, if they did not obey Paul's admonitions and command, they were to have no fellowship with them. So see and try yourselves, ye priests and teachers, by your own marginal notes, and see whether you are not such as live idly on other men's labour, and so, are such as deserve not only to be reproved sharply, but to be such, as with whom the true church is not to have fellowship. And do not you think there are many Elymases now amongst you, that seek to turn people from the true faith, which Christ is the author and the finisher of, which purifies the hearts of people, by which faith they are justified, and by which faith they have access to the pure God? And will not Elymas plead for imperfection, and a body of sin and death to the grave, think you? and is not this seeking to turn people from the true faith, that gives them victory? but you presbyterians, what is become of your directory that you made, and persecuted us for not following your directory, and not giving you means? And you independents, what is become of your church faith, which you made at Savoy, in eleven day's time? and persecuted us because we would not follow your church faith, and give you maintenance, as many others have done since, because we cannot follow their book worship, which we told you then, and do now, the scripture is a better book than any you can make; and the spirit of Christ is a better directory than yours, who say you have not the same spirit they had, which gave forth scriptures, and yet you will make books for people to worship by; may not Christ's words be verified upon you? 'If the blind lead the blind both shall fall into the ditch.' But Christ is the author of our faith, and finisher, and not you; and the scripture is a better directory or creed, than any of you all can make, and the spirit is a better directory and leader, that gave the scriptures forth, than yours, which ye have often said, ye have not the same spirit that gave forth the scriptures, and yet will give forth directories, and creeds, and faiths, for other people, and persecute them for not believing, and not joining to it, and not maintaining it, and you that held it up. Now the scriptures were given forth to be believed, fulfilled, and practised, and read; and the church was charged by the Lord to read it, as you may see in *Col.* iv. 16. and 1 *Thes.* v. 27. and the law and the prophets were to be read and fulfilled; so we say, read them, and believe and practise them, and wait upon Christ, who doth fulfil them, and by his Holy Ghost leads into all the truth of them; and obey the spirit of God, by which ye may know the things of God. And in *Nehem.* xix. it is said, 'Thou gavest them thy good spirit to instruct them.' But you may see how they rebelled against it, and rebelled against his prophets that walked in his spirit.

And in *Acts* vii. 51. you may see the stiff-necked professors and uncircumcised in heart and ears, always resisted the Holy Ghost, as your fathers

did, so do ye; and these were rebels against the Holy Ghost, who rebelled against the prophets, rebelled against Christ, rebelled against the apostles, yea, I say they rebelled against Christ who was conceived by the Holy Ghost; and the apostles that were in the Holy Ghost, they also rebelled against the church that had fellowship with them in the Holy Ghost, they rebelled against the martyrs, and them that kept the testimony of Jesus, the spirit of prophecy; and these rebels were of the beast, and the whore, the false church, antichrist, and the false prophets, deceivers and teachers that preach for filthy lucre, and for means, that minded earthly things, and served not the Lord Jesus Christ, but their own bellies, and preach people to themselves, or parties, and not to Christ, but make a prey upon them. And these rebels were they that always persecuted the true church, and the prophets, and Christ, and the apostles, and the martyrs, and quenched the spirit, and grieved and vexed it, both in themselves and others, though they may get the form of godliness, but deny the power thereof; and these that rebel against the Holy Ghost, and resist it, are such as hate the divine and spiritual light of Christ, and will not come to it in themselves, lest it should reprove them, because their deeds are evil; and these that rebel against the spirit, are such as turn from the grace of God into wantonness, and walk despitefully against the spirit of grace; and these that rebel against the spirit, say, that Christ the heavenly man, hath not enlightened every man that cometh into the world with a heavenly light; and these also say that the grace of God which brings salvation, and which hath appeared unto all men, they say, it is not sufficient to teach and to bring salvation to all, and say it hath not appeared to every man, contrary to God and the scriptures, who say, that his grace is sufficient; and these rebels say, that Christ hath not tasted death, nor his blood shed for all men; and these are the makers of sects, and bringers of people on heaps, that resist and rebel against the Holy Ghost, in which holy spirit the saints fellowship is; and though the prophets, Christ and the apostles testify against such as preach for filthy lucre, and for hire, yet they that rebel against his spirit will have it, and compel people to pay it, though it be contrary to God and his prophets, Christ and the apostles' testimony; and though Christ commanded his ministers or messengers 'freely ye have received, freely give,' yet such as rebel against the Holy Ghost, and resist the good spirit of God, as all their forefathers did, will force people to give it them, and they themselves will take it, contrary to his command, and imprison and persecute them that will not give it them; and they that rebel against and resist the Holy Ghost, though they may have all the form of godliness from Genesis to the Revelations, they will never bring people to heaven, nor to God, nor Christ, but like their forefathers, the pharisaical Jews, shut up the kingdom of heaven

from men, neither enter in themselves, nor suffer others; and among them is found all the blood of the prophets, and Christ, and the apostles, and the martyrs from the foundation of the world unto this day; and among such, and by such was our Lord and Saviour slain; and these are the great professors of God and Christ, prophets and the apostles, and the scriptures with their lips, but their hearts are afar off from God and Christ: and such as do resist the Holy Ghost, and rebel against it, they may well say, they have not the same spirit and power the prophets and apostles had, nor have heard God and Christ's voice; and so if such will try themselves by the scripture, they may see, neither scripture nor the spirit is their rule for their life and practice; for they that rebel against the spirit of God, and resist the Holy Ghost, rebel against God, his prophets, Christ Jesus and his apostles, and his people to this day, though they make a profession of the words given forth by the Holy Ghost, and find fault with their forefathers for persecuting the prophets, Christ, and the apostles, and the martyrs, yet they follow them in their persecuting spirit, and are direct heirs to them, following them in their succession, the birth of the flesh, that will persecute him that is born of the spirit, making a profession of the scriptures given forth by the birth of the spirit, and yet rebelling against the spirit, and resisting the Holy Ghost, which moved all the holy men of God to speak forth the scriptures, and the same Holy Ghost is the key to open them again; and they that are in the Holy Ghost, are in the succession to that spirit the apostles were in; and they that are in the Holy Ghost, are in the succession to the church-fellowship, that was in the primitive times, and are in the succession of praying in the Holy Ghost, and comfort of it, and the succeeders of feeding the flock, and the overseeing it in the Holy Ghost that the apostles were in; and they that are the spiritual successors of the apostles, are in the Holy Ghost that leads them into all truth, as it led the apostles into all truth.

And in *Ezek.* xxii. 25. to the end, 'there is a conspiracy of the prophets in the midst thereof, like a roaring lion ravening the prey, they have devoured souls, they have taken the riches and precious things, they have made many widows in the midst thereof, (to wit, Jerusalem,) her priests have broken my law, and have defiled my holy things, they have put no difference betwixt the holy and the profane, the clean and the unclean, &c. and I am profaned amongst them, her prophets have daubed with untempered mortar, seeing vanity and divining lies, saying, thus saith the Lord, when the Lord hath not spoken; the people of the land have been violently oppressed by spoiling and robbing, and they vexed the poor and the needy; yea, they vexed the poor against his right; I sought for a man amongst them that should make up the hedge,

and stand in the gap before me for the land, that I should not destroy it, but I found none.

Now consider this, ye priests, prophets, and professors in Christendom, try yourselves, and see if you be not found in this spirit as these priests and prophets were in under the law? have ye not broken the gospel and the command of Christ, as they broke the law? have you not made many widows and fatherless by casting in prison for your tythes? have not you said, thus saith the Lord, and the Lord never spoke to you? have not ye been like ravening lions for your prey? have not you vexed the poor and needy, and stranger by oppressing and spoiling? and is not this contrary to the gospel and Christ's command, who saith, 'freely ye have received, freely give.' So measure yourselves and your practice by this scripture.

And Christ saith *John* x. 'an hireling will flee because he is an hireling, and cares not for the sheep.' And hath not this been fulfilled amongst the hirelings in this our age? and Christ saith, 'the thief cometh not, but to steal, to kill, and to destroy, but I am come that ye may have life, and have it more abundantly, and all that come before me are thieves and robbers, but the sheep did not hear them, [mark,] did not hear them, and I am the door of the sheep, if by me any man enter in, he shall be saved, and go in and out and find pasture;' and therefore, come now and try yourselves by Christ's own words, who is the good shepherd, and hath laid down his life for his sheep; and therefore what say you of all them that have killed and destroyed about religion since the apostles' days, and say they have not heard the voice of Christ? do not these steal their words from their neighbours, and run, and God never sent them? and are Christ's sheep to hear thieves and robbers? and is it not Christ which lighteth every man that cometh into the world? is not he the door, and must not every one that entereth into his pasture, enter in by the light, or else how can they see the door without the light, which comes from him who is the life: for it is said, 'the light which shines in the heart, gives the knowledge of the glory of God in the face of Christ Jesus, who is the door.' So they cannot enter in to Christ the door, but by the light that gives the knowledge; so try yourselves, all ye that say, Christ hath not enlightened every man that cometh into the world with a heavenly and divine light, how you will come into the door without this light? and whether you that deny it do not keep people yet in darkness, among the hirelings, and thieves, and robbers, and from the good shepherd that lays down his life for his sheep, and are climbing up some other way? but Christ's sheep hear his voice and follow him, who is the same to-day as yesterday, and so forever, though you say there is no hearing his voice now a-days.

And the apostle saith, 'let no man condemn you in meats, or drinks, or in respect of a holy-day, or new-moons, or sabbath-days, which are but a shadow of things to come, but the body is of Christ.' Now mark, for people to jangle about such things, is but about shadows of things to come, and that which the kingdom of God stands not in, but the body is of Christ; so Christ and his body is to be minded, who is the substance of such things, that were figures, types or shadows of him; and he is to be minded, who is the head, and the substance, and life of all.

And further the apostle saith, 'let no man at his pleasure bear rule over you, by humbleness of mind, and worshipping of angels advancing himself into those things which he never saw, rashly puffed up with his fleshly mind, and not holding the head,' &c.

Now consider this, all ye that say, there is no hearing of God's voice now a-days, nor Christ's voice, and you have not the same power and spirit the apostles had.

Therefore, come try yourselves by the scripture, which you say is your rule, are not you they that bear rule with your pretended humbleness of mind, advancing yourselves into Christ, the prophets' and apostles' words, which you never saw in that spirit that gave them forth, and rashly puffed up in your fleshly minds: now consider whether people must own such as the apostle cried against in his day, now in our days, I say, they that do hold Christ Jesus the head, to be their teacher, and their prophet, and their shepherd, whether they must hold up such, yea, or nay? and further the apostle saith, 'if ye be dead with Christ from the ordinances of the world, why as though ye live in the world are ye burthened with traditions? touch not, taste not, handle not, which all perish with the using, after the commandments and doctrines of men, which things indeed have a show of wisdom in a voluntary religion, &c. [mark,] a voluntary religion, then it is not the religion that is pure, which James speaks of, &c.

Therefore, whether or no we must not follow the apostles here in our age, as the saints were in their age, and not to touch, taste, nor handle the doctrines of men, or commandments of men, which will perish with the using, though they may have a shew of wisdom in a voluntary religion; them that be not dead with Christ may follow such traditions and ordinances of men, and touch, taste and handle that which perisheth with the using; but they that be dead and risen with Christ, cannot follow such things, as in *Col.* 2. So try yourselves by this scripture whether you follow the apostles' doctrine, or such as he forbad.

And in 1 *Tim.* iv. the apostle saith, 'the spirit speaks expressly that some shall depart from the faith in the latter times, and shall give heed to the spirit of error, and doctrines of devils, which speak lies in hypo-

crisy, having their consciences seared as with an hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth; for every creature of God is good, and ought not to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer.'

Now come and try yourselves, all ye that forbid meats and marriages, are not you these that the apostle prophesied of, and the spirit spoke of, that are departed from the true faith that the apostles were in, and are in the spirit of error, and doctrine of devils, which speak lies in hypocrisy, having your consciences burned with an hot iron, and are out of the belief and the truth that the apostles were in, and so see not the end of God's creating of his creatures, to be received with thanksgiving, who saith, every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer; so not sanctified to you that forbid them, neither do ye know the end of God's creating them. 'So be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh, shall of the flesh reap corruptions, but he that soweth to the spirit, shall of the spirit reap life everlasting. *Gal.* vi. 7, 8.

Now come try yourselves all ye teachers in Christendom, and look into your fields or vineyards, and see what you have there sown, and see what a great crop of corruptions and all manner of evils you may reap out of them; for you saying you have not the same spirit, and plough, and flail, and faith that the apostles had, then you cannot sow unto the spirit, by which you might reap life eternal; and though you may have all the scriptures from Genesis to the end of the Revelations, if you have not the same spirit as they had that gave them forth, you cannot sow to the spirit, neither are you successors of the prophets and apostles, except you are in the spirit that gave forth the scriptures. And the apostle saith 'let every man prove his own work, and then shall he have rejoicing in himself only, and not in another.' So now try yourselves ye priests and teachers, and prove your own work, and see what joy ye have in it; to rejoice in another man's work, the prophets' or apostles', is not to rejoice in your own work, the work that God hath wrought in you; and if you come to this, you must come to the light (as Christ said,) to see whether your works be wrought in God, that ye may have joy in him, and in yourselves in his spirit. Again the apostle saith, 'let him that is taught in the word communicate unto him that teacheth in all good things.' *Gal.* vi. 6.

Now is not this the scripture which you bring for your maintenance? but what is this to prove your forced maintenance by, and to cast people in prison, if they will not give you tythes, or midsummer-dues, Easter-

reckonings, and the like; this was spoken to them that were taught in the word, not to them whom they did not teach, and to force from them: but you use to say, why do not they come, and hear? they may come if they will; did the apostles force a maintenance from any that did not hear them, and say, they might come if they would, and we have a law to compel it from you; if so, where is it written in the scripture, which you say is the rule? but in this your practice, have not you thrown away Christ's law and command, who bids freely to give, as they had received. But the apostle saith, 'he that is taught in the word,' he doth not say, he that is taught in the letter; John saith, 'in the beginning was the word, and in him was life, and this life was the light of men, and this is the true light that lighteth every man that cometh into the world:' and you that deny this light, do not you deny the teaching of the word, and call the light natural? and then in your account is not the word natural? therefore, how can you have the good things communicated to you, which do not communicate the good and everlasting things to people; and you see that the apostle would not receive of them that he did teach the good word to, but laboured with his hands, that he might keep the gospel without charge, and show an example to all that succeeded him, neither would he use his power; but have you not gone beyond this power, and abused it; try yourselves. 1 *Cor.* ix. *Gal.* vi. And in *Luke* viii. 'and Joanna wife of Herod's steward, and Susannah, with many others, which ministered unto Christ of their substance.' Now this scripture, which ye also bring, proves nothing for your forced maintenance, for what they did, they did it freely; for Christ never made a law to force people to give him and his disciples maintenance; if you say he did, show where it is written. Again, Habakkuk saith in *Hab.* ii. 9. 'Woe to him that coveteth an evil covetousness to his house.' And therefore, take heed of this woe coming upon you, all ye that covet an evil covetousness to your house, that ye may set your nests on high, who have coveted and taken other people's goods that ye have done no work for, be sure it will, except ye repent. And in *Amos* vi. is it not said, 'woe to them that chant, or sing to the sound of the viol, and invent to themselves instruments of music like David, that drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.' Now consider this ye priests and professors, and others, and try your practice by this scripture, and whether you are not found in these practises, and putting far away the evil day, and approach the seat of iniquity? and are not you them that stretch yourselves upon your beds? and therefore see what judgments the Lord threatened should come upon such; and do ye think the like judgments will not come upon you, that are found in their practises: and therefore, do not profess the scriptures to be your rule, except you

walk in the spirit, which was both leader and rule, to the holy men of God that gave it forth, and according to their example that gave it forth in life and practice; for if ye do not, ye are judged and reproved by the holy scripture, and the spirit of God and Christ, by which they were given forth. *G. Fox.*

Worcester Prison, the 11th month, 1674.

A LOOKING GLASS FOR THE JEWS:

Wherein they may clearly see that the Messiah is come, by the Prophets in the Old Testament, (above sixteen hundred years since,) and the manifest testimonies since.

And also, they may see their own blindness and ignorance of their own Prophets, and of the Messiah unto this day.

By which my desire is, they may turn to him, that their eyes may be opened, that they may see him whom they have pierced.—By G. F.

Daniel was a man greatly beloved of God, who interpreted Nebuchadnezzar's dream: and Nebuchadnezzar's dream concerned himself, and the whole monarchy, (the head of gold,) and concerned the Persian monarchy, (the breast of silver,) and concerned the Grecian monarchy, (the belly and thighs of brass,) and concerned the Roman monarchy, (the legs of iron, and the feet of iron and clay:) and the breaking of all these to pieces as the chaff of the summer threshing-floor, and the wind carrying them away, that no place for them was found: and it was the stone that smote the image of gold, &c. and became a great mountain, that filled the whole earth? and is not this stone the Messiah? for Daniel saith, 'whom ye do believe as a prophet and beloved of God, in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, *Dan.* ii. 44. [mark, in the days of these four monarchies,] and the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms, and it shall stand forever: the stone which was cut out of the mountain without hands, it shall break into pieces the brass, and the clay and iron, the silver and the gold monarchies. Now Nebuchadnezzar did say to Daniel, 'of a truth his God was the God of truth, and the God of gods, and the King of kings,' &c. So now, consider, was not Nebuchadnezzar beyond you in your belief? and did not the Messiah come in the days of these four monarchies, and set up his kingdom above sixteen hundred years since? and are not those four monarchies dashed in pieces by the stone which should come in their days?

Was not Daniel a true prophet, and Nebuchadnezzar's dream true upon the four monarchies? and did not the God of truth reveal these secrets to him? So if ye do believe that Daniel was a true prophet, and Nebuchadnezzar's dream true, and God did reveal the secrets of it to Daniel, and the gold and silver, and brass, and iron, and clay monarchies were broken to pieces by the stone which should become a great mountain, and should fill the whole earth; then you must believe that the Messiah is come. *Dan.* ii. 44. ¶ And did not Nebuchadnezzar, in the vision of himself to be the tree which was hewn down, confess to the God of heaven, and extol him, and lift up his eyes to heaven, and bless and praise the Most High, and honour him that lived forever; 'whose dominion is an everlasting dominion, and his kingdom is from generation to generation.' And mark that, and see if ye see this kingdom that is everlasting, and dominion from generation to generation: and see if you can see this in your generation: and how can ye see this, unless you come to this stone, and this kingdom which God set up in the days of these four monarchies, which should never have an end? For you know, ye had a kingdom before those four monarchies, which had an end.

And Daniel in his vision, chap. vii. 13. saw the kingdom of God, who saw one like the Son of man, and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, and shall not pass away; and his kingdom shall not be destroyed. Now you know yours past away: and the saints should take this kingdom, (that is, the sanctified ones.)

And Daniel heard one saint speak to another, 'how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? He said to me, unto two thousand three hundred days, then shall the sanctuary be cleansed.' *Dan.* viii. 13, 14. Now, do you cast up this time, and number these days or years, and see what time yourselves be in. *Dan.* viii.

And in *Dan.* ix. while Gabriel the angel speaks to him, and tells Daniel that 'he was greatly beloved, and to give him skill and understanding,' &c. And says to him, 'seventy weeks were determined upon his people, and upon the holy city, to finish the transgression, and to make an end of sin; [mark.] and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy; know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and sixty-two weeks,' &c. 'And after sixty-two weeks the Messiah shall be cut off, but not for himself: and the people of the Prince shall come and destroy the city, and sanctuary,' &c. 'And he

shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease,' &c. Now consider this, ye Jews, and number ye this time, the seventy weeks; and whether your Jerusalem was not built according to that number, and whether the Messiah did not come; and was not he cut off after the sixty-two weeks? according to this time was not he cut off? Did not you cut him off, but not for himself? And did not the people of the Prince come and destroy your city, and cause your offerings to cease? Now number you this time: and whether one which was called the Messiah did not come, according to these years, which you would not receive? And Isaiah calls him a Prince: But when he came, he did confirm his new covenant with many, and when he had offered up himself, he caused your offering to cease once for all.

And *Dan.* xii. 'From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be one thousand two hundred and ninety days; blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' Now number ye this time when it began, and when it ended; and see that you may be partakers of this blessing. So I desire that you would see and number the time to the Messiah, the Prince, after the threescore and two weeks: and whether ye did not cut off one in that time that was called the Messiah, who was born of a virgin, called the Virgin Mary, according to Isaiah the prophet, who saith, *Isaiah* vii. 'The Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Now number you the time in *Dan.* ix. unto Messiah the Prince, and see whether or no a virgin had not a child, a son, whose name was called Immanuel. And also the saying of Isaiah the prophet came upon you, 'go tell this people, hearing indeed, but understand not; and seeing indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and be converted and be healed.' *Isa.* vi. 9, 10. And was not this your condition, when this virgin had a child, and when the Messiah came to you, according to Daniel's number, which was the sign the Lord gave you, a virgin should have a son, and his name should be called Immanuel, God with us; then you would not understand this with your hearts, nor see with your eyes, nor hear with your ears; but were shut up unconverted and unhealed to this day.

'Then said I, O Lord, how long? then said he, till the city be wasted without inhabitant, and the houses without man, and the land be utterly destroyed: the Lord shall remove men far away, and there shall be a great forsaking in the midst of the land.' *Isa.* vi. 11, 12. Do ye not see this come upon you: 'but in it shall be a tenth, and it shall return, and

shall be eaten, as an elm tree, or as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.' So when you have cast off your show, your outside leaves, you may see this tenth, and this holy seed, the substance of your figures and shadows.

'For to us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace; of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to ordain it, and establish it with judgment and with justice, from henceforth and forever: the zeal of the Lord of Hosts will perform this.' *Isa.* ix. 6, 7.

Now consider this prophecy of Isaiah; whether this child was not born of the virgin, this son given, and came according to Daniel's number, and *Isa.* xi. 'there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge, and of the fear of the Lord; and he shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, &c. And this root of Jesse shall stand as an ensign to the people, to it shall the Gentiles seek, and his rest shall be glorious.' Now consider, ye Jews; is not this the Messiah spoken of, according to Daniel's number? who was of the seed of David? and now is he our people's ensign; and we, whom ye call Gentiles, have sought, and found; and his rest is glorious to us.

And consider, in *Isa.* xxix. 'The Lord hath poured upon you the spirit of deep slumber, and hath closed your eye, your prophets and your rulers, your seers hath he covered.' Was not this so, when the virgin had a child, the Messiah, the Immanuel, when that sign was brought forth among you, according to Daniel's number? and was not the vision and the book, and the law and the prophets a sealed book to you, which spake of Christ to you, that when the Messiah came, you did wonder, and stagger like drunken men, but not with wine or strong drink: and though you cannot rightly read the book of the law and the prophets, it being sealed up; yet you then and now draw nigh to the Lord with your lips, and your mouths do honour him, but have removed your hearts far from him: therefore the Lord said, 'behold, I will proceed to do a marvellous work among this people, a marvellous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of your prudent

men shall be hid.' And hath not this been seen among you, concerning the Messiah? that sign, that a virgin should have a son; and therefore he calls you in *Isa.* xxx. 'rebellious children;' when he says, 'woe to you rebellious children, saith the Lord, that take counsel but not of me; that cover with a covering, but not of my spirit, that they may add sin to sin.' For, had you been covered with the spirit, you would have seen the sign that God gave you, the virgin having a son, the Immanuel, who came according to Daniel's number: 'and therefore,' says Isaiah, 'saith the Lord, write it before them in a table, and note it in a book, that it may be for a time to come, for ever and ever; for this is a rebellious people, lying children, that will not hear the law of the Lord.' *Isa.* xxx. 1, 8, 9. So here you may see what they were in Isaiah's days, and the rest of the prophets'; and you may see what you were in Moses' days, and the rest of the Judges; and what you were when the Messiah came: for did you not say to the seers, 'see not;' to the prophets, 'prophesy not to us right things, speak to us smooth things, prophesy deceit:' so you may see how you were against the prophets, and how you were all along from Moses to the Messiah.

And *Isa.* xxxii. 'behold, a king shall reign in righteousness,' &c. And is not this spoken of the Messiah? 'A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. And the eyes of them that see, shall not be dim; and the ears of them that hear shall hearken:' and this is witnessed by thousands, though you have ears and hear not, and eyes that see it not.

And *Isa.* xxxv. where it speaks largely of the Messiah, 'who hath made the wilderness a solitary place, glad, and hath confirmed the weak hands and feeble knees, and made the fearful heart strong, and opened the blind eyes and deaf ears, and made the lame man to leap, the tongue of the dumb to sing, and the wilderness and the desert water streams, and her parched land to become a pool, and thirsty land springs of water:' we who own the Messiah, the Immanuel, the Son of the virgin, the sign to you whose heads are weak, and knees feeble, and land parched thirsty, wanting the springs that be heavenly, and whose tongues are dumb, concerning the Messiah being come, having not the tongue of the learned to know the times and seasons to be in the Father's hand. And Isaiah tells you of a way, that shall be called the 'way of holiness, which shall be for those, the wayfaring men, though fools, shall not err therein, and the redeemed shall walk in it, and the ransomed of the Lord.' Now are not your eyes blind to this way, and your ears deaf from hearing it, this way of holiness, where the unclean shall not walk over it? mark, is not this the way, the Messiah? and in *Isa.* xlii. where he saith, 'behold my servant whom I uphold, my elect in whom my soul delighteth; I have put

my spirit upon him; he shall bring forth judgment to the Gentiles.' And this the Gentiles witness, though your eyes are blind and cannot see this elect, this servant, in whom God's soul delighteth, and hath put his spirit upon him, who hath brought forth judgment to the Gentiles: 'A bruised reed he shall not break, and the smoking flax shall he not quench; he shall bring forth judgment to truth; he shall not fail nor be discouraged, till he hath set judgment in the earth, and the isles shall wait for his law,' &c. and many have received his law, though you Jews have had the law, and the prophets have spoke of him that was to come, who is come; you have shut your eyes and stopped your ears, and have not received his law, though you read in the law and the prophets of him: 'but I the Lord, have called thee in righteousness, and I will hold thine hand; I will keep thee; I will give thee for a covenant of the people, for a light of the Gentiles:' Is not this the Messiah? is not this the Immanuel that is born of the virgin? Yes, the Gentiles received this light and covenant, many thousands, and witness both the promise of God, and the prophecies fulfilled. And further he saith, 'the Lord saith, that he will open the eyes of the blind, to bring the prisoners from the prison, and them that sit in darkness out of the prison-house: I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images:' 'behold,' saith he, 'the former things are come to pass, and new things do I declare; before they spring forth I tell you of them: sing unto the Lord a new song, and his praise to the ends of the earth,' &c. And you may see further; 'the isles and the inhabitants thereof shall give glory to God, and declare his praise in the isles.'

So consider now, you whose eyes are blind, and are yet prisoners in prison, and sit in darkness, and do not behold the new thing that the prophet declared, yea, declared them before they sprung forth; and you who know not this new song, cannot sing it to the Lord; but who knows the Messiah, knows this new song, knows new things: many islands can declare his praise, whom the Messiah hath brought out of darkness, the prison-house, and opened the blind eyes, whom the Lord hath given for a covenant of the people, for a light to the Gentiles, and to be his salvation to the ends of the earth; now ye know ye had the old covenant before. And the Lord says further, 'I will bring the blind by a way they know not; I will lead them into paths which they have not known; I will make darkness light before them, and crooked things straight; these will I do,' &c. 'Hear ye deaf, and look ye blind, that ye may see; seeing many things, but thou observest not; opening thine ears, but hearest not; is not this thy condition? Behold, thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters,' &c. 'Remember ye not the former things, neither consider the things of old, because I will make a new thing, and now it shall spring forth,

and ye shall not know it; the beasts of the field shall honor me,' &c. Now consider how ye have not truly minded the old things, nor the new thing.

And *Isa.* l. doth not he there speak of the Messiah, of the Son of man who was not rebellious: 'He that turned not away his back, but said, I gave my back to the smiter, and my cheek to them that plucked off the hair, and hid not my face from shame and spitting?' And was not this the Immanuel, born of a virgin, who came among you, according to the number of Daniel, the Messiah? Did not you spit upon him? Did not you whip and scourge him? And did he turn his back from you smiters, whose eyes were blinded; 'But the Lord had given him the tongue of the learned, that he should know how to speak a word in season to him that is weary.' &c. He further saith, 'The Lord God will help me, therefore shall I not be confounded, therefore I have set my face as a flint: behold the Lord will help me, who is he that will condemn me? lo, they all shall wax old as a garment, and the moth shall eat them up.'

And now ye that will not receive the Messiah, the Immanuel, born of the virgin, according to Daniel's number, that little stone that hath dashed to pieces the four monarchies, and is become a great mountain, and filled the whole earth; and will not this stone fall upon your heads, and grind you to powder? And are not you waxed old like a garment? and have not the moths eaten up many of you? And doth not Isaiah say in the 52d and 53d chapters, 'Behold my servant shall deal prudently; he shall be exalted and be very high: as many were astonished at thee; his visage was marred more than any man's, and his form more than the sons of men.'

And was not the Messiah served so with you Jews, when he came amongst you, above sixteen hundred years since, were not you astonished at him? Was not his visage marred? But saith Isaiah, 'he shall sprinkle many nations.' This we see, though you whose eyes are blind cannot see; the Lord hath made bare his holy arm in the face of all the nations; and all the ends of the earth shall see the salvation of our God. Is not this the Immanuel, born of a virgin, according to Isaiah's prophecy, and Daniel's number; though seeing you see not, and hearing hear not; close your eyes and stop your ears? But Isaiah saith, *Isa.* liii. 1, 2. 'who hath believed our report? to whom is the arm of the Lord revealed? he shall grow up before him, as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we see him, there is no beauty, that we should desire him.

And so is not this he that was born of a virgin, the Messiah; that when he came among you, and to this day, you could never see any form or comeliness or beauty, but spit upon him, and buffeted him, and put your

crown of thorns on him; yea, says Isaiah, 'he was despised and rejected of men:' and did not you despise him? did not you fulfil the prophets' words? 'He was a man of sorrows, and acquainted with grief, and we have hid our faces from him; he was despised, and we esteemed him not.' And did not you hide your faces from him, and despise him when he came? Did not you fulfil Isaiah's prophecy here concerning the Immanuel, who was born of a virgin? And saith Isaiah, 'but he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; all we like sheep have gone astray, and have turned every one to his own way, and the Lord hath laid on him the iniquities of us all.' All you Jews every where have gone astray after your own way, till you turned to the Immanuel, that was born of a virgin, that was the Messiah, that came according to Daniel's number: 'he was oppressed, he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter; and as a sheep before the shearers is dumb, so he opened not his mouth.' And was it not you Jews that did oppress him, and afflict him, and brought him as a lamb to your slaughter, as a sheep before her shearer is dumb; were not you the people that did thus deal with the Messiah above sixteen hundred years since? 'He was taken from prison and judgment, and who shall declare his generation? for he was cut off from the land of the living; for the transgression of the people was he stricken.'

Now consider this you Jews; was it not you that did take him from prison and judgment? and were not your forefathers and Pilate his judges, who was cut off for the transgression, and was stricken for the people? and you will never come out of your transgression, but through him, the Messiah, the Immanuel, born of the virgin—'He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was deceit found in his mouth: it pleased the Lord to bruise him, and to put him to grief, when thou shalt make his soul an offering for sin; he shall see his seed; he shall prolong his days; the pleasure of the Lord shall prosper in his hand.'

Now here you may see, you Jews, here was an offering for sin, who made his soul an offering for sin, and ended your offerings for sin; this is beyond all your offerings, and this is the offering that pleased the Lord; this was he that was born of the virgin; this was the Messiah that Daniel numbers the years of the time when he should come, and who came in your forefathers' days, above sixteen hundred years since, and made his soul an offering for sin; and he did see his seed in the days of his disciples and apostles, and now; and the pleasure of the Lord did prosper in his hand, and doth. Isaiah saith, 'he shall see the travail of his soul, and

be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquity.'

Now you that do not believe in him, though he was an offering for your sin, how can you be justified? or how can you believe in Moses or any of the prophets that testified of him, that do not believe in him? and therefore, saith the Lord, 'I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; he was numbered with the transgressors; he bore the sins of many, and made intercession for the transgressors.' Now you that do not believe that he bore your sins, though he was numbered with the transgressors; and you that do not believe that it is he that you crucified, who is the Son of the virgin, that must make intercession for you, you neither believe in the prophets nor in the Messiah, nor ever can come to God, but by him that makes intercession for you, and bears your sins.

Doth not Isaiah complain in chapter lii. how his 'name was blasphemed every day?' and did not you blaspheme against his son when he came? 'but my people shall know my name in that day, that I am he that speaketh; behold it is I.' Now here was a day to come, and happy were those of you that did behold the day when it came; yea, the day of the Messiah, and do behold it now. 'And how beautiful upon the mountains are the feet of him that publisheth peace, that bringeth glad tidings of good, that publisheth salvation, that saith to Sion, thy God reigneth.'

In *Isa.* lv. 'Ho, every one that thirsteth, come ye to the waters; come he that hath no money, come, buy and eat; yea, come buy wine and milk without money and without price, &c. Incline your ears, and come to me; hear, and your souls shall live, and I will make an everlasting covenant with you, the sure mercies of David: behold I have given him, a witness to the people, a leader and commander to the people: behold thou shalt call a nation thou knowest not; nations that know not thee, shall run to thee, because of the Lord thy God.'

Now mark, ye Jews; this everlasting covenant which God would make; you had the first covenant that spoke of this witness which God gives, and this leader, and this commander to the people, that should call a nation, and nations should run unto him; is not this the Messiah and Immanuel, that was born of a virgin, according to Isaiah and Daniel's prophecy; whom you hid your faces from, were ashamed of, and spit upon. And in *Isa.* lxii. 'The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name.'

And is not this brightness, and salvation, and this righteousness, and glory, that the Gentiles and all kings shall see, and this new name which

the Lord shall name; is not this the Messiah, the Prince? 'And thou shalt be a crown of glory in the hand of the Lord, a royal diadem in the hand of thy God.' And in chapter lxv. Isaiah saith, 'the Lord saith, I was sought of them that asked not for me, I was found of them that sought me not.' And were not these the Gentiles which the Messiah was promised to, who have received him? many have received him; so the Lord saith; 'behold me, behold me, to a nation that was not called by my name:' but concerning you Jews, he saith, 'I have spread out my hands all the day to a rebellious people, who walked in a way that was not good, after their own thoughts, a people that provoked me to anger continually to my face,' &c.

So you may read your rebellion, how you provoked him, from Moses throughout all the prophets, until you came to the Messiah, whom you spit at: and see how other nations have received the Messiah, and run after him; and so when you call, the Lord shall not answer, because that you reject his Son. And doth not Jeremy say, 'as a cage was full of birds, so were your houses full of deceit; and therefore repent and turn.' And in *Jeremy* xxxi. 'behold the day has come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they broke, though I was a husband to them, saith the Lord.' Here you (may see you forsook your husband) that broke the covenant. But here is a new covenant, which is not according to the old: and now this new covenant you have not received, and will not receive: for as he said, 'I will give him for a covenant, that is the Messiah, he that was born of a virgin. 'But this is the covenant that I will make with the house of Israel after those days.'

Now here are the days of the old covenant; here are the days of the new, 'saith the Lord, I will put my laws in their hearts, and write them in your inward parts; and I will be their God, and they shall be my people; and they shall not teach every man their neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them, to the greatest of them, saith the Lord.'

And it is said in *Isa.* liv. 'All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established,' &c. So consider, you will never own the new covenant, until you own the Messiah is come. In *Jeremy* xxxii. 'I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me:' so now this is the new covenant which you must all receive, if you come to be God's people, and he your God; and to have the one heart and the one way, it must be in this everlasting covenant.

And you that crucify the Messiah, did not God raise him up the third day, that he might live in his sight? so if ever you live to God, it is through him; for in *Hosea* vi. 'After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.' And was not this a prophecy of the work of the Messiah, whom you crucified. 'For the Lord desired mercy of you and not sacrifice, and the knowledge of God rather than burnt offerings, but you, like men, have transgressed the covenant, and dealt treacherously against me, saith the Lord.' Micah saith, in the 4th chapter, 'that in the last days the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and people shall flow unto it, and many nations shall come and say, come and let us go up to the mountain of the house of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths,' &c. Now, ye Jews, consider this; is not this the new covenant, where many nations now come to be taught of God? and God doth teach them his ways to walk in; and he shall judge among the people, and judge many strong nations, &c. And is not this in the days of the Messiah, which many witness.

And *Micah* v. 'but thou Bethlehem Ephratath, though thou be little among the thousands of Judah, yet out of thee shall come forth to me, that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting; and he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; for now he shall be great to the ends of the earth.' &c. And now ye Jews, was it not here prophesied that the Messiah should come out of Bethlehem of Judah, to be a ruler; and this is the Son that the virgin bore, the Immanuel: and when she, Mary the virgin, had brought forth, who was advised by the angel what to call her Son, to wit, Jesus; all Jerusalem was on an uproar; look back you Jews: and did not Herod your king, who was troubled also, gather all the chief priests and scribes of the people, and demanded of them where the Messiah should be born? and they said to him, 'in Bethlehem Judah;' so saith the prophet. *Mic.* v. 'For thou Bethlehem in the land of Judah, though thou be the least among the thousands of Judah, yet out of thee shall come forth to me, that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting: and he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; for now he shall be great to the ends of the earth.' &c. And now ye Jews was it not here written, that the Messiah should come out of Bethlehem of Judah, to be a ruler? and this is the Son that the virgin bore, the Immanuel.

And did not Herod in his envy seek the destruction of this Messiah? and therefore not killing him, that it might be fulfilled which was spoken by Jeremy the prophet, ch. xxxi. when he had killed the children from

such an age: 'thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, and would not be comforted, because they were not.' And the Messiah was carried down into Egypt, when Herod sought his life, that it might be fulfilled which was spoken of him; 'out of Egypt have I called my Son.' *Hos.* xi. So here you may see it is clear, how the Messiah was born in Bethlehem; now number you according to the prophecy: a virgin had a child and called his name Immanuel; whether was he not born in Bethlehem, according to Daniel's number, and the prophets' prophecy of him?

And in *Psal.* ii. 'why do the heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.'

Is not this the Messiah? and was not this fulfilled amongst you when he came? and to this day do not ye rage against him? but further he saith in the same psalm, 'thou art my Son, this day have I begotten thee, therefore kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little, blessed are all they that trust in him,' in this Son. And again he saith, in *Psal.* xvi. 'I have set the Lord always before me, because he is at my right hand, and I shall not be moved; and therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.'

Now is not this the Messiah, the Immanuel, born of the virgin, that sign that God gave to you, who wrought signs and miracles among you, though you despised him, and wondered at, and crucified, and buried, who rose the third day, and did not see corruption; but God raised him up, who is at his right hand: and did not your priests give the soldiers large money, that watched his sepulchre where he was laid, to say. that the disciples stole him away by night? and did not you crucify him between two thieves? and was not he named among transgressors? read Isaiah before: and when ye crucified him, did not ye Jews say, 'He trusted in the Lord, that he would deliver him, seeing he loveth him.' *Psalm* xxii. And in *Wisd.* ii. did not you fulfil the sayings there: 'He maketh his boast that God is his Father, let us see if his words be true, let us prove what will happen in the end of him; for if the just man be the Son of God, he will help him and deliver him from the hand of his enemy; let us condemn him with a shameful death.' And this you did when ye crucified the Messiah: as it is said in *Psalm* xxxi. 'into thy hand I commit my spirit,' &c. And in *Psalm* xxxiv. 'He keepeth all his bones not one of them is broken:' so this was fulfilled upon the Messiah, not a bone of him was broken; though ye broke the thieves' legs, yet had not power to break his bones: therefore it is said in *Psalm* xl. 'sacrifice and offerings thou didst not desire; mine ears hast thou opened; burnt-offer-

ings and sin-offerings hast thou not required: [mark, ye Jews,] then said I, lo, I come, in the volume of the book, it is written of me, I delight to do thy will, O my God; yea thy law is within my heart.' Is not this the Messiah, the Immanuel, whom ye crucified? in the volume of the law and prophets it was written of him; you must never expect to see any other. And so in *Isa.* xxxvi. 'I have trodden the wine-press alone.'

So if you Jews did mind, *Hosea* vi. 'the Lord desired mercy and not sacrifice, the knowledge of God more than burnt-offerings.' And when this sign was brought forth among you, that this virgin had a child, Immanuel; 'then did the Lord confirm his covenant with an oath, which he made with Abraham, Isaac and Jacob, concerning the Messiah,' *Psalm* cv. And *Psalm* cx. 'the Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool, &c. The Lord hath sworn and will not repent; thou art a priest forever after the order of Melchizedek:' and is not this the Messiah, the Immanuel, which came among you, according to Daniel's number? and in *Psalm* cxviii. 'the stone which the builders refused is become the head-stone of the corner; this is the Lord's doing, it is marvellous in our eyes.'

And is not this the Immanuel, which was born of a virgin, the Messiah, which came to you according to Daniel's prophecy above sixteen hundred years ago, whom you Jews, that were the pretended builders of people up to heaven, refused and rejected? and therefore, were not your cities, your houses and religion all thrown down by the storm of Titus, and you blown over all nations? and in *Psalm* cxxxii. 'for thy servant David's sake, turn not away the face of thine anointed: the Lord hath sworn in truth to David, he will not turn from it, of the fruit of thy body will I set upon thy throne, there will I make the horn of David to bud; I have ordained a light for mine anointed.'

Now you Jews, doth not this speak of the Messiah? and was not he to come of the seed of David and Abraham, as God had promised and sworn? and see in Daniel, if he did not come according to the angel Gabriel's number. And in *Isa.* viii. 'He shall be for a sanctuary, for a stone of stumbling, for a rock of offence to both the houses of Israel, for a gin, for a snare to the inhabitants of Jerusalem; and many among them shall stumble and fall, and be broken, and be snared, and taken; bind up the testimony, seal the law among my disciples.' Is not this spoken of the Messiah? and were not you the people that stumbled and fell? was not he a rock of offence for both the houses of Israel? He was no sanctuary to you that stuck in your outward sanctuary. And did not many thousands among you Jews wait for the Messiah, and receive him at that time when he came? and many of his disciples which believed on him, and received him, among whom the law and testimony was bound up and sealed among them; and you stumbled at him, this stone: is not

this the stone that Daniel interpreted in Nebuchadnezzar's dream, that should dash to pieces the four monarchies, and become a great mountain, and fill the whole earth, which should set up a kingdom that should never have an end; and your kingdoms had an end, and is ended. Was not he a priest forever after the order of Melchizedek? but your priests died, and had an end; and though you crucified him, yet he is risen, and is at the right hand of God, and is a priest forever, who ever liveth to save to the utmost, and makes intercession, who is not after the order of Aaron, but after the order of Melchizedek.

And it is said of the Redeemer, *Isa.* lxi. 'he shall put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he shall put on the garment of vengeance for clothing, and he was clad with zeal as a cloak; and the Redeemer shall come to Zion, and, to them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant, saith the Lord, my spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.' So many did witness this fulfilled when the Messiah came, according to the prophets, to you Jews: many received him; but you Jews, that turned not from your transgressions (but lived in your blindness,) stumbled, and darkness covered you, gross darkness!

But in *Isa.* lx. 'the Gentiles shall come to his light.' This prophecy many of the Gentiles witness, that are come to his light. For it is said, 'a little one shall become a thousand, a small one a strong nation; I the Lord will hasten it in his time.' Is not this the branch of the Lord's own planting? and many are witnesses of it, though you cannot see it this day, and see his kingdom. 'The gates are open day and night, that men may bring to thee the force of the Gentiles, and that their kings may be brought, [though you blind Jews cannot see it:] and they shall call thee the city of the Lord, the zeal of the Holy One of Israel, he who is the joy of many generations. Thou shalt suck the milk of the Gentiles;' signifying that the Gentiles have a breast.

And in *Isa.* lxi. 'the spirit of the Lord is upon me, he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken heart, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' &c. And was not this fulfilled when he came, according to Daniel's prophecy? and did not he open the book among your people, and tell you, it was fulfilled, in one of your synagogues at Nazareth, when one of you delivered him the book of Isaiah? then you did wonder at him, at the gracious words for a time; but you were quickly changed, and thrust him out of your city, to throw him down the brow of your hill.

Isa. lxvi. Where he saith, 'heaven is my throne, earth is my footstool;

where is the house that ye will build to me? where is the place of my rest?'

And you that look so much at your outward temple, did not the Messiah tell you, 'that it should be thrown down, and not one stone left upon another in that generation?' and was it not done by Titus? and have you built it since?

And doth not the Lord say, 'All these things have my hands made, and all these things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.' And in *Jeremiah* xxxi. 'this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people: they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the greatest to the least of them, saith the Lord; for I will forgive their iniquities, and their sins I will remember no more.' And now mark, this is a covenant after these days: you had the old covenant before, where ye were teaching one another his brother, &c. and where ye were writing the laws, the laws written on tables of stone; but here the Lord is the writer, in the new covenant, to write them in your hearts: so, as you receive this covenant, and come into this covenant, your sins and iniquities will be forgiven, and be remembered no more. So God saith, 'I will give him for a covenant,' meaning his Messiah, he that is born of a virgin, that you crucified: if you receive not him, do you think your sins and iniquities will not be remembered?

And how can you, or dare you, take the title to be called God's people? For, 'they shall be my people, and I will be their God, that come into this covenant, which God giveth, which is the new covenant,' for you had the old before.

Read *Jer.* xxxi. 'and I will give them one heart,' *Ezek.* xi. 'and I will put a new spirit within them; I will take away the stony heart out of their flesh, and I will give them a heart of flesh.' Now they that believed in the Messiah, are witnesses of this; yea, those Jews that believed in him above one thousand six hundred years since, witnessed this new spirit, this one heart, this heart of flesh, and this new covenant; but you that did not, and do not believe, witness the stony heart and old spirit, pouring about the old covenant, and stumbling at the new, and are breakers of the old too, and despisers of the new covenant, and of God's oath concerning it.

And again, the Lord saith in *Ezek.* xviii. 'cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, ye house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord, wherefore return

and live ye.' Now here you Jews may see, that without turning from transgression you do not live, neither have you a new heart, nor a new spirit, and not turning you die. And the Lord saith, 'he hath no pleasure in it, and in your death.' *Ezek.* xxxiv. 'I will set up one shepherd, saith the Lord, and he shall feed them, and he shall be your shepherd: I the Lord will be your God, and my servant David, a prince; and I will make with them a covenant of peace.'

And is not this one shepherd, that the Lord will set up, the Immanuel, born of the virgin, which came according to the prophecy of Isaiah, and according to Daniel's number? And when he was come, did not he say, that he was the 'true shepherd, that laid down his life for his sheep?' And is not he the covenant of peace spoken of by Ezekiel? did not he come of the seed of David? and did not, and do not you yet reject this shepherd, this feeder, and his covenant of peace, and this seed of David? and therefore what evil seed are ye run into?

And Ezekiel in the 36th chapter, 'saith the Lord, I will sprinkle clean water upon you, and ye shall be clean, &c. And I will give you a new heart, and a new spirit I will put within you, and take away your stony heart, &c. And I will open your graves, and I will bring you out of your graves, and put my spirit in you. Moreover, I will make a covenant of peace with you, which shall be an everlasting covenant, and I will set my sanctuary in the midst of them forevermore; my tabernacle also shall be with them, and I will be their God, and they shall be my people, and David shall be their prince forever.'

This you must know was the Messiah, the seed of David, for David was dead long before: but you must be come out of your graves of sin and wickedness, and your own traditions, and come out of the old covenant, and come into the new; if ye know this seed of David, the Messiah, you must come out of the seed of transgression and rebellion, blindness and darkness, and see yourselves in the graves, and your bones scattered, before you be gathered to this one shepherd, that God sets over his people in the new covenant. Read the 36th and 37th of Ezekiel.

Micah iv. 'In the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills; and many nations shall come, and say, come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.' Now you that did not receive the Messiah have not lost these last days of God's teaching, and neglecting these last days of God's teaching, which many are come to, and can say, 'he doth teach them of his ways, and they walk in his paths.'

And this kingdom that should come to the daughter of Jerusalem,

many in the time when the Messiah came did both receive him as king, and were heirs of his kingdom; and so there are many at this day: but you that rejected the Messiah, rejected both king and kingdom, and God's teaching on his mountain. *Mic.* iv. And so the saying of *Habakkuk* i. 5, is come upon you, 'behold ye among the heathen, and hearken and wonder; for I work a work in your days which ye will not believe, though it be told you;' for ye would not believe Jeremy the prophet, nor the other prophets, nor the Son, the Messiah, the Immanuel, born of the virgin; though they that did believe in him, the just, shall live by his faith. So you may see in *Habakkuk* ii. 4, for the vision was for an appointed time, and in the end it did speak, the vision or the sign, as you may read in Daniel, and Isaiah.

And *Zach.* xii. 10, where the Lord saith, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his son, his only son; and they shall be in bitterness for him, as one that is in bitterness for his first born.' And now mark, ye Jews, what *him* is it that ye have pierced? is it not the Immanuel, born of a virgin, the Messiah, which came according to Daniel's number of years? they that did believe in him did mourn bitterly, and were pricked in their hearts; so you may look back above one thousand six hundred years since; they came to be the learners of him: and you that stand still in your blindness and hardness of heart, and have not mourned, and do not believe in him that you have pierced, you cannot witness the spirit of grace and supplication upon you yet, as they had that did look upon him that they had pierced. *Mal.* iii. 'And behold, saith the Lord, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, &c. But who shall abide the day of his coming? for he shall sit as a refiner's fire,' &c. *Mal.* iv. 5. 'Behold, I will send you Elias the prophet before the coming of the great and terrible day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers; lest I come and smite the earth with a curse.' And when this Elias did come, did not ye do to him what ye listed? and so, did not he come before the Messiah, and prepare the way before him? for ye did believe that John Baptist was a prophet, some of you; and some said, that he was a devil: for did not Isaiah prophesy of him in the 40th chapter, and the 3d verse? 'The voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight; every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways smooth, and all flesh shall see the salvation of God.' Now was not this John, the son of Zachariah, that Isaiah prophesied of? Did not John here fulfil Isaiah's prophecy, the forerunner of Christ? so,

if you will neither believe the prophet Isaiah, nor John the prophet, nor the Messiah, the Immanuel, born of a virgin, which came according to the number of the angel to Daniel, but your crooked paths are not made straight, nor your rough spirit and mind is not made smooth, and your mountain of sin is not brought low; and therefore how were ye like to see the salvation of God when he came; but you hid your faces from him, and so fulfilled Isaiah's prophecy. But when God had given you a temple, when the Messiah came, he found in the temple such as sold oxen, sheep, and doves; and money changers sitting there, which should have been a house of prayer: and so was not here the Psalm fulfilled? *Psalm* lxix. 9. 'The zeal of my Father's house hath eaten me up.'

Zach. ix. 9. 'Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy king cometh to thee; he is just, and having salvation; lowly, and riding upon an ass, upon a colt, the foal of an ass.' Now consider, did not he come so into your Jerusalem, this Immanuel, this Messiah? and did not many of your daughters rejoice, and cried Hosanna? but your priests that were blind, and the rest of the scribes and pharisees and Jews, railed at him, and blasphemed against him. 'But he is he that speaks peace to the heathen, and his dominion is from sea to sea, and from the river to the ends of the earth. And as for thee also, in the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.' *Zach.* ix. 10, 11.

And in *Zach.* xi. 12, 13. 'And I said to them, if ye think good, give me my price; if not, forbear: so ye weighed to me my price thirty pieces of silver; and the Lord said to me, cast it to the potter, a goodly price that I was prized at by them; so I cast them to the potter in the house of the Lord.' And did not your high priest give Judas thirty pieces of silver, to betray the Messiah? so was not this prophecy fulfilled upon you, as David says in *Psalm* xli. 9, 'yea, my own familiar friend, that did eat of my bread, hath lifted up his heel against me:' was not this fulfilled in your Judas?

Also, David saith, in *Psalm* lxix. 21, 22, 23, 'They gave me gall for my meat, in my thirst they gave me vinegar to drink: let their table become a snare before them, and their posterity a ruin: let their eyes be darkened, that they see not; make their joints continually shake; let their habitation be desolate, and let none dwell in their tents.' Now, consider when the Messiah was come, and when ye crucified him, did not ye give him vinegar and gall to drink? and was not your table become a snare and a trap to you, and your eyes blinded, and your habitations desolate, which ye had at Jerusalem in David's time? so how can you say, that that was not the Messiah in all these prophecies you have so fulfilled upon the Messiah? and in *Psalm* cix. 8, &c. 'let his days be few; let another take his office:' this was spoken of Judas, to whom your chief priests gave thirty pieces of silver, that he might betray the

Messiah into your hands: 'let another take his office;' so another disciple of Jesus, the Messiah, the Lord, was put in his room: so this was fulfilled, *Psalm* xxii. 16, 17, 'for dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet; they parted my garments among them, and cast lots upon my vesture.' and now, ye Jews, did not ye often assemble together to crucify him? and when you did crucify him, did not you pierce his hands and feet? and did not you part his garments among you, the Messiah, when they crucified him? and did not your soldiers cast lots upon his vesture? and doth not Moses say, in *Deut.* xviii. 'the Lord thy God will raise up a prophet in the midst of thee, of thy brethren, like to me, to him shall ye hearken.' And further he saith, 'I will raise them up a prophet of their brethren, like to thee, and I will put my words in his mouth, and he shall speak to them all that I shall command him; and it shall come to pass, that whosoever shall not hearken to my words that he shall speak in my name, I will require it of him.' Now this prophet, like to Moses, was the Messiah, which was the sign born of a virgin, according to the prophecy of Isaiah: and Daniel numbered the years to the Messiah, and the time that he should be cut off, should make his soul a sacrifice, according to the prophet: 'and there rose not a prophet since in Israel, like to Moses, whom the Lord knew face to face,' as it is said in *Deut.* xxxiv. So this prophet that God has raised up, like Moses, whom the people should hear in all things, was not Joshua, but the Messiah, whom you would not, nor did not hear; and so not hearing him, you hear not the prophets. And God said to Abraham, 'in thy seed shall all the families of the earth be blessed.' *Gen.* xii. And *Gen.* xviii. 'All the nations of the earth shall be blessed in Abraham's seed; and I know he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.' And in *Gen.* xxii. 'The Lord said to Abraham, by my self have I sworn, because thou hast done this thing, and hast not withheld thine only son; that in blessing I will bless thee, and in multiplying I will multiply thee as the stars of heaven, and in thy seed shall all nations of the earth be blessed.' And so was not Abraham's offering up his only son Isaac, a type of the Messiah's making his soul an offering, the Messiah's making his soul a sacrifice for the sins of men, who according to the flesh was of the seed of Abraham, who was the son of God, a sign and wonder to you to this day, that a virgin should have a child? and did not Jacob say on his death-bed, *Gen.* xlix. 10, 11, when he called his sons together, he said to Judah, when he prophesied to them all; 'Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee; the sceptre shall not depart from Judah, nor a law-giver from between his feet till Shilo come, and unto him

shall the gathering be of the people?' and now consider, did not the sceptre continue in Judah till Shilo, the Messiah came? but is not the sceptre departed from Judah above sixteen hundred years since, after you had crucified the Messiah? and are not your walls and city of Jerusalem broken down, trodden under foot, and you scattered over all nations? and so is not your sceptre gone? so consider these things, how long it is since you lost your sceptre: it should not depart till Shilo came; and he came, and is come, and you would not hearken to him, being a stiff-necked people.

Is it not clear that the Messiah came of the seed of David and of Abraham, according to the prophets, who was born of a virgin, though you were rebellious, as you may see from Moses through the prophets to the Messiah: though some of you in all ages did believe, yet for the generality of you, what a stiff-necked people you were, that your eyes were blinded, your table was made a snare, and you stuck in the old covenant, and opposed the new: and were not your backs often therefore bowed down; yea, and under all the governments of the world now: and so Isaiah's prophecy is come upon you, saying, 'go tell this people.' *Isa.* vi. 9. 'hearing ye hear not, seeing ye see not, and do not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing; and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them;' this is a sad condition: you would not receive the Immanuel, born of a virgin; and therefore, was not the salvation sent to the Gentiles, that the Gentiles might glorify God for his mercy through the Messiah? 'for this cause I will confess thee among the Gentiles, and sing to thy name.' *Psalm* xviii. 49. And again he saith, 'rejoice ye Gentiles, with his people.' Now those Jews that were the believers in the Messiah, the Gentiles can rejoice withal. And *Psalm* cxvii. 'praise the Lord ye Gentiles, and laud him all ye people.' And again Isaiah saith, 'there shall be a root of Jesse, and he shall rise to reign over the Gentiles, in him the Gentiles shall trust.' Now this is the Messiah that was born of a virgin, whom ye crucified, who is risen, in whom the Gentiles rejoice and trust, who is their salvation; read *Isa.* xi. 10. And so it was said before to you; 'like to me, (saith Moses,) will God raise up a prophet of your brethren, him shall ye hear in all things, whatsoever he shall say to you; and that soul that will not hear this prophet, shall be destroyed from among the people.' So was not the Messiah of the seed of David, and of Abraham; and when God had raised up, and brought him forth, you would not hear him, neither before ye crucified him, nor now when he is risen, who came according to Daniel's prophecy: and so in this you neither hear God, nor Moses, nor the prophets, nor the angel, nor the Son, the

Messiah; and so in this you neither keep the law, nor the prophets, nor the old covenant, nor the new, though you often spoke fair with your mouths, but your hearts were far off.

Is not that come to pass which the Messiah spoke to you, 'that you should be led away captive, and many should fall by the edge of the sword, and Jerusalem should be compassed with armies, and you should be led captive, into all nations, and Jerusalem shall be trodden down, (read in *Daniel* ix.) and was not Jerusalem built and standing till Messiah, the Prince? and when he came, was not he cut off? and after did not Titus, the prince of the people, come to destroy your city and sanctuary; therefore was not this the true Messiah, the Immanuel, born of a virgin, and the prophet, that you should hear in all things; and they that did hear him, and do hear him, do witness the prophecy of Joel to be fulfilled; 'the Lord is pouring out of his spirit upon all flesh, his sons, his daughters, his old men, his young men, servants, handmaids:' these are the days of the Messiah; for he says, 'in those days I will pour out my spirit:' so by the spirit of God they can praise God, sons, daughters, old men, young men, servants, handmaids; through the Messiah, the Immanuel, who was born of a virgin, whom you crucified, and is risen, and is at the right hand of God, who is our prophet, and shepherd, and covenant of peace, through him we can praise God, hallelujah forever and ever, amen.

And you that despise him, despise your salvation, and lie under the judgment of the prophets and the Son, as you may see in the scriptures; and therefore, it is time for you to repent, and turn to him.

A Postscript.

Not a bone of the Pascal-Lamb shall be broken. *Numb.* ix. 12. And was not this a type of the Pascal-Lamb, the Messiah, of whom you had not power to break a bone, although you broke the bones of the two thieves that were crucified on each side of him.

And in *Deut.* viii. there you may see how the Lord in the wilderness humbled your fathers to reprove them, and to know what was in their hearts, whether they would keep his commandments or no; therefore he humbled them, and made them to hunger, and fed them with manna, which they knew not, neither did their fathers know it, that he might teach them, that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord doth a man live; yet how soon did your forefathers forget the Lord, and lusted after Egypt's flesh-pots, as ye may read in the books of Moses, how your forefathers murmured

against the Lord, and turned against him, and his prophets, and his Son, the Messiah; against whom you stand in rebellion to this day.

Psalm viii. And was not this fulfilled when the Messiah rode into Jerusalem upon the foal of an ass? 'out of the mouths of babes and sucklings hast thou ordained strength.'

And did not the Messiah say these words when you put him to death? *Psalm* xxxi. 'into thy hand I commend my spirit: and thou hast brought my soul out of the grave, thou hast revived me from them that go down into the pit, sing praises unto the Lord, ye his saints.' So the saints can sing praises unto the Lord, that know the resurrection of the Messiah, whose grave you watched; yet he rose, and all your watchmen were struck: but your priests taught them to lie, and to say, 'his disciples stole him away:' in which lie, and graves of sin and unbelief you lie, that do not believe the Messiah is come, and is risen. *Psalm* xxx. 3.

And was not this the doctrine of the Messiah to your forefathers, 'that the meek men should possess the earth, and have their delight in the multitude of peace; but the wicked practiseth against the just, and gnashes his teeth against him.' And was not this the practice of your forefathers against the Messiah? *Psalm* xxxvii. 12.

And in *Psalm* lxxviii. 'I will open my mouth in parables; I will declare high sentences of old.' And did not the Messiah fulfil these sayings, and declare the high sentences of old, and speak in parables when he came?

And in *Psalm* lxxxii. where it is said, 'I have said ye are God's, and ye all are children of the Most High.' And did not your forefathers persecute and put to death the Messiah for saying, 'He was the Son of God?'

And in *Psalm* xci. 'He shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee in their hands, that thou hurt not thy foot against a stone.' And was not the Messiah tried and tempted by Satan and you in your days, wherein that scripture was fulfilled upon him, when Satan tempted him, and perverted those words?

And in *Psalm* cx. where it is said, 'the Lord said unto my Lord, sit thou on my right hand, until I make thy enemies thy footstool.' Is not this the Messiah, and the Immanuel, born of a virgin, spoken of Esaiah, which came and said to your forefathers, above sixteen hundred years since, 'if David in spirit called the Messiah Lord, how was he his son?' which neither your forefathers nor you ever answered?

Also, 'the Lord swore, and will not repent; thou art a priest forever, after the order of Melchizedek.' Now was not this the Messiah, who came not after the order of Aaron, which had a beginning of days, and end of life; but He, the Messiah, is a priest forever, after the order of Melchizedek, is without beginning of days, or end of life.

And is not the prophecy of *Isa.* v. fulfilled upon you, where he saith, 'the vineyard is laid waste, and you which were the keepers of it, who stoned the servants, and had killed the son, the heir; and now are you and your vineyard laid waste?' and did not the Messiah when he came, show you the fulfilling of the prophecy in this? and so is not your sun and moon darkened, and your stars fallen, as you may read in the prophets? and the marvellous work the Lord hath done upon you and a wonder? for the wisdom of your wise men is perished; for the Lord hath covered you with the spirit of slumber, and hath shut up your eyes; and the vision is become unto you as the words of a sealed book, so that you can neither read the book of the prophets, nor of the law, that speak of the Messiah, being out of the spirit: though you come near unto the Lord with your mouths, and honour him with your lips, but have removed your hearts far from him; and your fear towards him is taught by the precepts of men; and this did Isaiah foresee and prophesy of; and this did the Messiah see, and find amongst you when he came.

And in *Isa.* liv. it is said, 'all thy children shall be taught of the Lord.' And did not the Messiah when he came, show the fulfilling of this prophecy, so that many thousands are witnesses of God's teaching, and his establishing of them in peace?

And was not the saying of Jeremiah the prophet fulfilled. *Jer.* vii. 'Is this house become a den of thieves, whereupon my name is called before your eyes? behold I see it saith the Lord.' And was not this fulfilled in the days of the Messiah, above sixteen hundred years since? and did not the Lord say, 'therefore, I will cast you out of my sight, as I have cast out your brethren before you?'

And in *Hosea* vi. did not the Lord say, 'He desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings: but ye like men have transgressed the covenant, and therefore, have ye trespassed against me; and as thieves wait for a man, so doth the company of priests murder in the way by consent; for they work mischief.' Now was not this fulfilled in the days of the Messiah? were not the priests the most mischievous against him? did they not gather together in troops to work mischief against him, and to put him to death? and had you had mercy, and the knowledge of God, you would have received the Messiah when he came, the Son born of a virgin?

And again, in 2 *Esdras* i. 30. 'the Lord gathered you, as a hen gathereth her chicken under her wings: but now what shall I do for you? I will cast you out of my sight.' And would not the Messiah have gathered you when he came, and you would not? so that your house is become a desolation, and you cast forth.

And in the sayings of the wisdom of *Solomon* ii. 'He checks us for

offending against the law; he makes his boast to have the knowledge of God; he calls himself the Son of God: he is made to reprove our thoughts; it grieves us also to look upon him; for his life is not like other men's, his ways are of another fashion: let us examine him with rebukes and torments, that we may know his meekness, and prove his patience; let us condemn him to a shameful death.' And did not you Jews fulfil all this? and are not these sayings verified by you concerning the Messiah?

And you sons of Adam, who are called Jews, what do you think of the saying in *Esdras?* chap. vii. 'The bride shall appear, and he shall come forth and be seen, that now is under the earth: for my Son Jesus shall appear with those that be with him, and they that remain shall rejoice within four hundred years; and after these same years shall my Son Christ die.' So do ye think he spake truth? and what Jesus was this, the anointed, that was prophesied of should die after the four hundred years? *G. F.*

A testimony of what we believe of Christ, before he was manifest in the Flesh; and of his Birth and Preaching, and what he saith he is himself: as also of his Sufferings, Death, Resurrection, and Ascension; both as he was God, and as he was Man.

And also, the Testimony of the Apostles concerning him; with those names which God, the Angels, and Holy Ghost has given unto him, and the holy men as they were moved by the Holy Ghost; which we faithfully own and believe.

But all such by-names, which are not found in the scriptures we testify against, though contended for by such, as they say they have not the same Holy Ghost, that gave forth the scriptures: and it is the same spirit that gives Christ those by-names, that in scorn calls us Quakers.

Also, how the Believers in the primitive times, and now, did and do possess, and enjoy Christ Jesus: and what is the Saints' Food, and how they are to walk.

And wherein they may see what a true christian's duty is.—By G. F.

Now, the birth of Jesus Christ was thus: 'when as his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Ghost, and the angel of the Lord said unto Joseph, the son of David, fear not to take Mary to thy wife; for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their

sins.' And this was the fulfilling of the prophecy of Isaiah, 'behold, a virgin shall be with child, and shall bear a son, and they shall call his name Immanuel, which is by interpretation, God with us.' And when Jesus was born in Bethlehem, it troubled Herod and all Jerusalem, which was the highest place of worship, though they could tell by the scripture where he was to be born; as in *Micah* v. 2, and *Matt.* ii. 1, 2, 3, 4, and in *Luke* i. the angel of the Lord appeared to Mary, and said unto her, 'fear not, Mary, for thou hast found favour with God; for lo, thou shalt conceive in thy womb and bear a son, and thou shalt call his name Jesus, he shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David, he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.'

'Then said Mary to the angel, how shall this be, seeing I know not man? and the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God.'

And in *Luke* ii. 'Unto you is born this day, in a city of David, a Saviour, which is Christ the Lord: and she brought forth her first begotten, and wrapped him in a swaddling cloth, and laid him in a manger, because there was no room for them in the inn.' And there the shepherds found him swaddled, lying in a manger.

A poor entertainment for the Saviour of the world, and King of kings, and Lord of lords, like the professors now in their highest place of worship, who slight him, as the Jews did his outward spiritual appearance.

And Simeon, that just man, that feared God, a revelation was given him of the Holy Ghost, that he should not see death before he had seen the Lord's Christ, which came to pass. For he said, 'mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to be revealed to the Gentiles, and the glory of thy people Israel:' and this we are witnesses of, and bear witness to, which he saw before his death.

Now here he knew the Lord's Christ by revelation, (which every one must see him by, before his death,) who was the Son of God.

And Christ saith himself, *Luke* x. 21, 22. 'I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them to babes, even so, Father, because it so pleased thee. Then he turned to his disciples, and said, all things are given unto me of my Father, and no man knoweth who the son is, but the Father, neither who the Father is, save the Son, and he to whom the Son will reveal him.'

'And he turned to his disciples, and said secretly to them, blessed are the eyes, which see that which you see.'

And so it is clear here by Christ's own words and doctrine, all the learned and wise, that deny revelation now a-days, you know not the Father nor the Son, for Christ saith no man knoweth the Son, nor the Father, but he to whom Christ the son of God will reveal him: and as the apostle Paul saith in another place, that it 'pleased the Father to reveal his Son in me, that I might preach him;' so blessed be God the Father, who hath revealed his Son in us, that we might know him and preach him.

And in *John* i. 'In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, and all things were made by it, and without it was made nothing that was made, and in it (to wit, the word,) was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not, and that was the true light which lighteth every man that cometh into the world, he was in the world, and the world was made by him, and the world knew him not.' They must know him by revelation, for the world by their wisdom knew him not, nor knoweth God, 'he came to his own, and his own received him not, but as many as received him, to them he gave power to become the sons of God.

And this we witness, 'and the word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the only begotten son of the Father, full of grace and truth, and of his fulness have we received, grace for grace. The law was given by Moses, but grace and truth came by Jesus Christ.' And this grace and truth we witness, which is our teacher, and brings our salvation, and establisheth our hearts. And this is the prophet like unto Moses, that God hath raised up, whom we do hear and see, as Stephen did, and have seen the heavens open, and the Son of man standing at the right hand of God, who was persecuted by the priests and professing Jews. *Acts* vii. And this is Christ, the rock that followed the Jews in the wilderness. 1 *Cor.* x. 4. And this is the Christ Jesus, that wrought signs and miracles amongst the Jews, the great professors of the letter; that the chief priests bought of Judas for thirty pieces of silver; whom they scourged, and mocked, and crucified, and said he had a devil, and by the prince of devils cast out devils. And when they had crucified him, the chief priests gave large money to the soldiers, to say that 'his disciples had stolen him away by night,' whom they had crucified without the gates at Jerusalem, who appeared to Mary Magdalen, and to his disciples; and came amongst them when the doors were shut. *John* xx. 'And Joseph of Arimathea, a disciple of Jesus, after they had crucified Christ, begged his body, and he laid him in a garden, in his own new tomb, *Matt.* xxvii. 'Now this Jesus is risen, the same that they crucified, whom the high priests and rulers delivered

to be condemned to death, and they crucified him,' *Luke* xxiv. 20. who said, 'behold my hands and feet, for it is I myself, handle me, for a spirit hath not flesh and bones as ye see me have.' ver. 39. And this was after he was risen from the dead: and Christ Jesus saith after his resurrection, *John* xx. 21. 'as my Father sent me, I send you,' his ministers and his disciples, whom the great letter-professors persecuted, as may be seen in the Acts; and still they do the same unto them that Christ sends forth, where he is manifest. But ye men of Israel, and we may say ye men of all professions in Christendom, without the possession of Christ, hear the words of Jesus of Nazareth, 'a man approved of God among you with great works and wonders, and signs, which God did by him in the midst of you, as you yourselves also know, him I say ye have taken by the hands of the wicked, being delivered by the determinate counsel and foreknowledge of God, and have crucified and slain, whom God hath raised up, and loosed the sorrows of death, because it was impossible that he should be holden of it.' And so 'God's Holy One did not see corruption, neither was his soul left in the grave, whose heart did rejoice, and his tongue was glad, and his flesh did rest in hope.'

And David knew that God had sworn with an oath unto him, that of the fruit of his loins, he would raise up Christ concerning the flesh, he knowing this before, speaking of the resurrection of Christ, saith that 'his soul should not be left in the grave, neither his flesh should see corruption:' this Jesus hath God raised up, whereof we are witnesses, and we the people of God, in scorn called Quakers, are witnesses of this Jesus, and of his resurrection, to the men of Israel, and all the men of the world, as *Acts* vii. 22, &c. Which Jesus appeared three times to the disciples after he was risen. *John* xxi. 14. Therefore let all the House of Israel know for a surety, that God hath made him both Lord and Christ, this Jesus I say whom you crucified, he is risen and set down at the right hand of God.

So we (the people of God called Quakers,) do say let all the house of the professors of the letter, without the possession, whether Jews, Turks, christians, or heathens, know that there is no salvation in any other name under heaven, whereby they must be saved, but 'in the name of Jesus Christ of Nazareth, which was crucified without the gates of Jerusalem, whom God hath raised up from the dead,' as in *Acts* iv. 10, &c.

So the God of Abraham, Isaac and Jacob, and the God of our fathers, hath glorified his son Jesus, whom the Jews betrayed, and denied in the presence of Pilate, when he had judged him to be delivered, before whom Jesus made a good confession, 1 *Tim.* vi. 13. whom we are witnesses of, and are not ashamed to confess him before our persecutors. But the professing Jews denied the Holy One and the just, and desired a murderer to be given them, as many will do now, that crucified him to

themselves afresh, (as the Jews that killed) the Lord of life, whom God hath raised from the dead, whereof we are witnesses, I say we, the people of God, in scorn called Quakers, are witnesses, with the apostles, of him against all such professors now, who desire a murderer rather than the Lord of life.

But these things God shewed by the mouth of his prophets, that Christ should suffer, and he hath thus fulfilled it: and so through him have we received remission of sins, and refreshings from the presence of the Lord.

And ye that do profess that Christ is come, as the Jews professed he was to come, do not ye deny the Holy One and the just in your lives? who live unholy and unjust, and will not ye sooner receive a murderer, than the Saviour? and consent and persecute him where he is made manifest now in his saints? that which you do unto them, ye do unto him; but Christ is risen, whom the heavens must contain, until the time that all things be restored, which God hath spoken by the mouths of all his holy prophets, since the world began, *Acts* iii. 21. And Moses said unto the fathers, 'the Lord your God will raise up unto you a prophet of your brethren, like unto me, ye shall hear him in all things, whatsoever he shall say unto you. For it shall be that every person that shall not hear that prophet, shall be destroyed from among the people.' Now this prophet Christ Jesus we do hear, who doth fulfil the prophets that prophesied of him: and now do not you say there is no hearing of his voice now a-days, and is not this contrary to the apostles, who said, 'while it is called to day hear his voice?' and was not this after he was risen, 'and God hath spoken to us by his son,' as in *Heb.* i. and did he not speak to his disciples, and to Paul, and to Mary Magdalen after he was risen? and doth he not now speak from heaven? see that ye despise not him that speaks from heaven, for if they escaped not, that refused him that spake on earth, much less shall ye escape, if ye turn away from him that speaks from heaven, even Jesus who suffered without the gates of Jerusalem, and sanctifies his people with his blood. *Heb.* xii. 25. And therefore, you that say there is no hearing of the prophet Christ's voice now a-days, do not you destroy yourselves and people? And to Abraham God said, 'in thy seed shall all the kindreds of the earth be blessed,' of whose seed Christ came, and so it was said unto the Jews first, 'unto you hath God raised up his Son Jesus, and him hath he sent to bless you, in turning every one of you from your iniquity unto him.' So [mark,] you are blessed as you are turned every one of you from your iniquity, not in your iniquity, for he saith to the workers of iniquity, 'depart from me, I know you not.' For the true witnesses of Jesus Christ and of his resurrection, great grace was upon them all, and so is now, as may be seen, *Acts* iv. 33. where may be seen what work the priests and the elders, the great letter-professors made against them that

were the true witnesses of Jesus, his birth, life, death and resurrection, as many of you, who have the form and not the power, have done against us, and therefore are we turned away from you. But we can say as the apostles said to the Jews, and to you that are in their spirit, 'the God of our fathers has raised up Jesus whom ye slew and hanged on a tree,' him hath God lifted up with his right hand, to be a 'Prince and Saviour, to give repentance to Israel, and forgiveness of sins;' and we are witnesses concerning these things, which we say, yea, and the Holy Ghost whom God hath given to them that obey him, testifies the same, but you that are disobedient, say, 'the Holy Ghost is not to be looked for now a-days, and forbid us to speak in the power of Jesus, though you will use the name of Jesus, but in the form, and deny the power and spirit, and persecute them that are in it, *Acts* v. 30, 31, 32. But remember Gamaliel's counsel, 'and Stephen being full of the Holy Ghost looked steadfastly into heaven, and said, behold the heavens open, and the Son of man, [mark the Son of man,] standing at the right hand of God;' so with the Holy Ghost, he could see into heaven, and see Christ Jesus, and so do we, *Acts* vii. and 1 *Cor.* xii. 3. where it is said, that 'no man speaking by the spirit of God calleth Jesus accursed.' Also no man can say, 'that Jesus is Lord but by the Holy Ghost,' [mark,] no man can say it, but by the Holy Ghost.

Now ye that say there is no Holy Ghost to be looked for now a-days, as was amongst the apostles, and teach so to the people, do not ye deny the promise of Christ, and the succession of the true ministers in the Holy Ghost, which shall lead into all truth.

And if no man can call Jesus the Lord, but by the Holy Ghost, and ye deny having it yourselves, and teaching it so to others, then ye cannot be the faithful witnesses of Jesus Christ the Lord, nor can ye truly call him Lord, neither are led into all truth by the Holy Ghost, but by an unclean ghost into error, and so are no true christians.

For this Comforter or Holy Ghost, which Christ hath sent, he shall reprove the world of their sin, and righteousness, and judgment, and unbelief: so how are you reproved of your sin, of your righteousness, of your judgment and unbelief, if the Comforter the Holy Ghost be not come to you? according to Christ's promise, that he would send him after he was risen. And as the disciples of Christ then, so now, the spirit of truth, this Comforter, doth lead them into all truth, for 'he shall not speak of himself, but whatsoever he shall hear, he shall speak.' So are not people to hear this Comforter, this Holy Ghost, that proceeds from the Father and the Son? *John* xv. xvi. And in *Acts* ix. xxii. 8. Paul saith, 'who art thou Lord, and the Lord said I am Jesus whom thou persecutest, and it is hard for thee to kick against the pricks.'

Now you know that Jesus Christ was risen, but he was persecuting him in his saints; compared with *Matt.* xxv. 40, to the end.

So are not all they, that kick against that which pricks them, the persecutors of the life of Jesus, where he is made manifest?

And in *Acts* x. 34. &c. where Peter opened his mouth and said, 'of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him.' And 'how God hath anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him; and we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree, him God raised up the third day, and shewed him openly, and we did eat and drink with him after he arose from the dead, and he commanded us to preach unto the people, and to testify that it is he, that is ordained of God, a Judge of quick and dead.' And to this do we testify, which are the people of God, in scorn called Quakers. 'And to Him, (to wit, Christ,) also gave all the prophets witness, that through his name, all that believe in him, shall receive remission of sins.'

Now to believe in Christ, he teaches how to believe, *John* xii. who saith, 'I am come a light into the world, that whosoever believeth in me, shall not abide in darkness.' And 'while ye have the light, believe in the light, that ye may become the children of the light, verse 36, 46. And *John* vii. 37, 38. 'Jesus stood up, and cried, saying, if any man thirst, let him come unto me, and drink: and he that believeth in me, as the scripture saith, out of his belly shall flow rivers of water of life.' And *John* iii. 16. 'God so loved the world, that he sent his only begotten Son into the world, that whosoever believes in him, should not perish, but have everlasting life.' And, 'as many as receive him he gives them power to become the sons of God, yea even to them that believe in his name.' *John* i. 12. And 'he that believeth in him shall not be condemned, but he that believeth not, is condemned already, because he believeth not in the name of the only begotten Son of God:' to wit, in the light, as Christ commands. And 'this is the condemnation, that light is come into the world, but men love darkness rather than light, because their works are evil; for every man that doth evil hates the light,' he hates that light which Christ commands to believe in, 'neither cometh to the light, least his deeds should be reproved.' So he is afraid of his evil deeds being reproved, and therefore doth not believe in the light, if he will not come to it; but he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God; and 'he that believeth, is born of God,' as John in his epistle saith, 'and he that is born of God, overcometh the world. And he that

believeth in the Son of God, hath the witness in himself.' And this we witness, which are the true believers in the light; and 'he that hath the Son, hath life, and he that hath not the Son of God, hath not life.'

So all ye letter-professors of Christ, if ye have him not, you have no life, for Christ, whom God sent, speaks the word of God, and he that believeth in his Son, hath eternal life in him, and he that believeth not in the Son of God, shall not see life, 'but the wrath of God abides upon him.' *John* iii. 34, 35, 36. And the Son of God that spake the words of God, how people should believe, said, 'believe in the light;' for he was come a light into the world, and in him was life, and this life was the light of men, and that was the true light, 'which enlighteneth every man that cometh into the world.' And 'he was in the world, and the world knew him not.' So the world knows him not now, though the world was made by him, and he is in the world by his light, though they will not believe in it, but love the darkness rather than the light, and will not come to it, least it should reprove them of their evil deeds, as the apostle saith, 'whatsoever doth reprove and make manifest, is light.' So they cannot see Christ Jesus the Lamb of God, who takes away the sins of the world, without the light, which is called 'the life in him, and light in men.'

And so the unbelievers now, though they may profess Christ is come, like the pharisees to come, who persecuted Christ in the days of his flesh, but he is risen out of their reach. And now the same spirit persecutes his believers and disciples that believe in the light, which is life in him, and light in them, as John teaches. So now they are persecuting the light and life of Christ, where it is manifest in his members, for every one that doth evil, hates the light, and so hates Christ, his light, his life. But we who are the people of God, and in scorn called Quakers by them, are believers in the light, and children of the light, with which we see our life hid in Christ; and are witnesses of Christ's birth, suffering, death, and resurrection, and of his flesh, and of his divinity, and can say 'he that hath the bride, is the bridegroom.' *John* iii. 29. And *Acts* xiii. 23, &c. 'of the seed of David hath God according to his promise, raised up to Israel a Saviour; and whosoever feareth God, to you is the word of salvation sent, for the inhabitants of Jerusalem and the rulers, because they knew him not, nor the words of the prophets, which were read every sabbath day amongst them, they have fulfilled them in condemning him, though they found no cause of death in him, yet desired they Pilate to kill him; and when they had fulfilled all things that were written of him, they took him down from the tree, and put him into a sepulchre, wherein no man was before laid, but God hath raised him from the dead, and he was seen many days of them, which came up

with him from Galilee unto Jerusalem, and we cannot but speak those things which we have seen and heard.' *Acts* iv. 20.

And so now consider, you professors, was not this highest place of worship at Jerusalem, where the scriptures and prophets were read every sabbath day, and they knew not the voice of the prophets, though they read their words, like the professors now, and yet did not they crucify him (to wit, the Jews,) without the gates of Jerusalem? and the priests and rulers were against him, and knew him not in his birth, sufferings, death and resurrection.

And now, you that read the scriptures with the same persecuting spirit, do not you 'crucify him afresh to yourselves, and persecute him in his members, and put him to open shame,' as it is said? *Heb.* vi. 6.

And *Acts* xiii. 47. 'I have set thee to be a light of the Gentiles, that thou mayest be my salvation to the ends of the world.' And so Christ, who is the light, is the salvation to the ends of the world, and the Gentiles are glad of this, and glorify the word of the Lord, which none can do but in the light, which is the life in the word. And we declare according to God's promise made to the fathers, which God hath fulfilled unto his children, in that he raised up Jesus, as it is written in the 2d *Psalm*, 'thou art my son, this day have I begotten thee.'

Now as concerning that he raised him up from the dead, no more to turn to the grave, wherefore he saith in another place, 'thou wilt not suffer thy Holy One to see corruption;' though David lay with his fathers, and saw corruption, but he whom God raised up, saw no corruption. 'Be it known unto you, therefore men and brethren,' saith the apostle, and say the people of God, in scorn called Quakers, to all the sons of Adam, 'that through this man,' to wit, Christ Jesus, 'whom God hath raised up, is preached unto you the forgiveness of sins, and from all things from which you could not be justified by the law of Moses.' By him, to wit, Christ, every one that believeth is justified. And what is it to believe? to believe in the light, as Christ saith; if not, he is condemned, and then not justified, as you may see. *Job* iii. 12, and *Acts* xiii. 32, &c.

Now 'the time of ignorance,' as the apostle saith, (who preached Christ's birth, death, and resurrection,) 'the times of ignorance God winked at,' but now he admonishes all men every where to repent. So if God and Christ do admonish, he doth it by his power and spirit, as *Acts.* xvii. 30, 31, 'because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath appointed, whereof he hath given an assurance unto all men, in that he hath raised him from the dead.' Therefore if he would have all men to repent, he would have all men to be saved, and their destruction is of themselves.

And this we the people of God, in scorn called Quakers, do witness,

and have the assurance of. As the apostle saith; 'but this I confess unto thee, that after that way which they call heresy, so worship I the God of my fathers, and believe all things, which are written in the law and the prophets, and have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both just and unjust; and herein I endeavour myself to exercise a good conscience towards God and towards men.' *Acts* xxiv. 14, 16.

This confession the apostle made before Felix and Ananias, the high priests and elders; and this is, and hath been our confession amongst your high priests and elders, above two hundred years ago, and unto this day.

And the apostle in his confession, *Acts* xxvi. 18, saith he was sent to 'turn the people from darkness to the light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ.'

And now have not many of you separated professors, and priests, and others, scoffed at this light, and called it an idol and darkness? but can any receive the remission and forgiveness of sins, and so have an inheritance among them that are sanctified, but who are turned from the darkness to the light, and from the power of Satan unto God, according to the true minister's doctrine, which we possess and are witnesses of, against them that turn them from this light to darkness, and keep them in Satan's power from God's? and was not this doctrine a wonder amongst the professing Jews, and before Agrippa, (whose eyes were not open, like yours,) of turning people from darkness to light, and from the power of Satan unto God, that they might receive remission of sins, and an inheritance among them that are sanctified? [mark,] are sanctified, that is already done, though the apostle said he had 'obtained help from God unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and unto the Gentiles.'

And also was not this a strange doctrine, think you then? and is it not so now, which we do witness, by this light which Christ hath shewed unto us what Moses and the prophets did say, that Christ should suffer and rise from the dead, and shew light to the Gentiles? this through the help of God are we daily witnesses of, to small and great, who are dead with Christ, and are risen with Christ; 'for,' as the apostle saith, 'if ye be dead with Christ, and risen with Christ, seek those things which are above.' *Colos.* iii. 1, and this we are in the practice of, and cannot seek after your things which are below, though you rage against us, and persecute us with tongue and hand. And *Rom.* i. 'God, who had promised before by his prophets, in the holy scriptures, concerning his Son Jesus

Christ, our Lord, who was made of the seed of David, according to the flesh, [mark,] and declared to be the Son of God, according to the spirit of holiness by the resurrection from the dead, by whom we have received grace and apostleship, through which we are witnesses, and are called and made to declare and confess to the name of Jesus. For the righteousness of God is revealed from faith to faith, as it is written, the just live by faith. For we are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.' And therefore we cannot but warn all in the name of Jesus, knowing that 'God shall judge the secrets of all men's hearts, according to the gospel,' as the apostle declares, *Rom.* ii. 16. And *Rom.* iii. 24, 25, 'we are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, for the forgiveness of sins, that are passed through the patience of God.' And this we witness, blessed be the Lord God, through Jesus Christ, forever.

And *Rom.* iv. 25. 'Christ who was delivered to death for our sins, and is risen for our justification, then being justified by faith we have peace with God, through our Lord Jesus Christ, by whom also we have access through faith, unto his grace, wherein we stand, [mark,] and rejoice under the hope of the glory of God, and this hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For Christ, when we were yet of no strength, in due time died for the ungodly, setting out his love towards us, seeing that while we were yet sinners Christ died for us, much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God, through the death of his Son, much more being reconciled we shall be saved by his life, and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the atonement.' *Rom.* v. 11.

And this we witness who are in scorn called Quakers, but Christ did not die for sinners, that they should live all their lifetime in sin, and die in their sins; but that as sin had reigned unto death, so grace might also reign through righteousness unto eternal life, through Jesus Christ our Lord. 'For know you not that all we that have been baptised into Jesus Christ, have been baptised into his death. We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the Father, so we also should walk in newness of life, (mark you professors, 'in newness of life') for if we be grafted with him into the similitude of his death, even so shall we be of his resurrection, knowing this that our old man is crucified with him, (mark, 'is crucified,' then it is done) that the body of sin might be destroyed,

that henceforth we should not serve sin, for when ye were servants of sin, ye were free from righteousness:' and as the apostle saith, 'his servants ye are whom ye do obey; wherefore if we be dead with Christ, we believe also we shall live with him, knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him, for in that he died, he died once to sin, but in that he liveth, he liveth unto God.' So (mark,) people must die with Christ, if they will live with Christ, whom death hath no more dominion over. Likewise 'reckon ye also that ye are dead to sin, but alive to God in Jesus Christ our Lord.' [Mark, 'alive in Christ Jesus,'] so people must be alive in him, not in old Adam.

And now being made free from sin, and made servants unto God, ye have your fruits unto holiness, and your end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. For when ye were the servants of sin, ye were free from righteousness.' So they that be free from righteousness, and whose darkness cannot comprehend the light, and whose doctrine is, they cannot be made free from sin while they be upon the earth, nor the old man, nor the body of sin, this is another doctrine than the apostle preached, who said 'the old man is crucified:' and this is to preach up the old man's life, and not the new man Christ Jesus, as you may see. *Rom.* vi. and vii. &c. 'Now if we suffer with Christ, we shall also be glorified with him.' *Rom.* viii. 17. So people must die with Christ, if they will live with Christ, and suffer with him if they will be glorified with Christ.

Now it is an easy matter to make an outward profession of Christ's death, but it is another matter to come to die with Christ, and suffer with him; which they must do, if they will come to live, and be glorified with him. Again, *Rom.* vii. 9. 'I was once alive without the law, (yet he had been a strict professor of the law: so are not you strict professors alive without the gospel?) but when the commandment came, sin revived and I died,' saith the apostle. Can ye professors say so, as many of us can, who were alive in a profession without the possession, where we see many of you yet remaining? 'and the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Now ye professors, ye are far off from being made free from the law of sin and death, when you plead for it for term of life, and are offended at us that plead for freedom by the law of the spirit of life, which is in Christ Jesus. And *Rom.* viii. 'God sending his only Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, (so, can you witness the sending of the Son of God to condemn the sin in your flesh?) that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit. For if Christ be in you, the body is dead because of sin. But the spirit is life for righteousness sake; but if

Christ be not in you, your body is alive to sin;' and so you may call him Lord, and profess him without you, and say ye have preached in his name, but such workers of iniquity he will bid depart, that live in sin, and plead for it to the grave. 'But if the spirit of him, that raised Jesus from the dead, dwell in you, he that raises up Christ from the dead shall quicken your mortal bodies, because that his spirit dwelleth in you.' And this we witness.

And must not people be made like to the image of the Son of God, who 'is the first born among many brethren.' 'For God who spared not his own Son, but gave him to death for us all, how shall he not with him give us all things? for Christ who is dead and risen again, who is at the right hand of God also making request for us.' *Rom.* viii. throughout. And *Rom.* ix. 33. as it is written, 'behold I lay in Zion a stone of stumbling and a rock of offence, and every one that believeth in him shall not be ashamed.' And this is that Christ, that the wise master-builders did reject in their own wisdom (as you may read in the Evangelists,) that pretended to build people up unto heaven, as many do now without the life and spirit of the apostles. 'But Christ is the end of the law for righteousness sake, to every one that believes, but the righteousness which is of faith speaks on this wise, say not in thine heart who shall ascend into heaven, that is to bring Christ from above, or who shall descend into the deep to bring Christ again from the dead. But what saith it? the word is near thee, even in thy mouth, and in thy heart. This is the word of faith which we preach.'

Now we are come to this righteousness of faith's speaking, and to this word in our hearts which the apostle preached, 'and do confess with our mouths the Lord Jesus,' and believe in our hearts that God raised him from the dead, who is the Saviour. For with the heart man believes unto righteousness, and with the mouth confesseth unto salvation. So this belief is beyond a pharisees' belief, for 'he that believeth is born of God,' and he that believeth in the light, is born of the light. *Rom.* x. 10. and 1 *John* v. 1.

And it may be said unto you professors, as David, and Christ and the apostles said to the professing Jews, 'let their table be made a snare, and a net and a stumbling-block, even for a recompence unto them, let their backs be bowed down always.' *Rom.* xi. 9, 10.

Now the church in the primitive times, which the apostles writes to, 'I beseech you brethren (saith he,) by the mercies of God, that ye give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service of him.' *Rom.* xii. 1. For as it is said, 1 *Cor.* vi. 20. 'know ye not that your bodies are the temples of the Holy Ghost? for ye are bought with a price, therefore glorify God in your bodies and in your spirits, for they are God's.

And what price was this they were bought withal? Is not this the blood of Christ Jesus? So it is not a puffed-up profession, nor serving God with your lips, but the offering up the body a living sacrifice, and a glorifying God with body, soul and spirit, which are his.

For none of us is to live to himself, nor to die to himself, saith the apostle, 'for whether we live, we live unto the Lord, or whether we die, we die unto the Lord;' or whether we live or die, we are the Lord's: 'for Christ Jesus, therefore, died and rose again and revived, that he might be Lord both of the dead and the quick.'

So no true christians must live to themselves, but to him that died for them. *Rom.* xiv. 7, 8, 9, &c. And the saints are to 'receive one another, as Christ also received us,' saith the apostle *Rom.* xv. 6, 7. 'to the glory of God;' and to be 'like-minded one to another according to Christ Jesus,' and 'that with one mouth they may praise God, even the Father of our Lord Jesus Christ.' ver. 5. And ver. 18. the apostle saith, 'I dare not speak of any thing which Christ hath not wrought by me, to make the Gentiles obedient in word and deed.' Mark this, ye professors, if ye durst speak no more but that Christ works by you or in you, ye would have little to say, and ye would not find fault with the people of God called Quakers, who speak as Christ hath wrought in them.

And *Rom.* xvi. 25. To 'him now that is of power to establish you, according to my gospel and preaching of Jesus Christ, by the revelation of the mystery which was kept secret since the world began.' Now ye professors cannot know this mystery, nor this secret, but by revelation, which ye deny.

And 1 *Cor.* i. 2. there ye may see how they were sanctified in Christ Jesus, 'that ye may be blameless in the day of our Lord Jesus Christ, v. 6, 8. and the testimony of Jesus Christ hath been confirmed in you; (mark,) in you for God is faithful by whom ye are called, unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak one thing.' Then ye must come out of the many things, which make divisions. 'And the Jews,' saith the apostle, 'require a sign, and the Grecians seek after wisdom.' And are not you professors of the same spirit, like the Jews and Grecians? Do not you cry for signs and miracles and seek after wisdom?' But we preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness.' 1 *Cor.* i. 22. 'But ye are of him in Christ,' saith the apostle, ver. 30. 'who of God is made unto us wisdom and righteousness, and sanctification and redemption,' which we witness, blessed be God for ever. But the natural man, saith he, 1 *Cor.* ii. 14. 'perceiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' And this we witness, which you professors deny any one having the spirit as the apostles had.

So you are not like to know the things of God, but run into strife and contention about them, with your natural men's perceivings.

And the apostle saith, 'I esteem not to know any thing amongst you, save Jesus Christ and him crucified; for we speak the hidden wisdom of God in a mystery, even the hidden wisdom which God hath determined before the world unto our glory, which none of the princes of the world hath known, for had they known it, they would not have crucified the Lord of glory.' 1 *Cor.* ii. 2. And the apostle saith, 'Be ye followers of me, as I am of Christ.' 1 *Cor.* iv. 26. and ix. 1. So we cannot follow you, but as ye follow Christ. 'For the kingdom of God (saith he,) is not in words, but in power. 1 *Cor.* iv. 20. And God hath raised up the Lord Jesus, (saith he,) and shall raise us up by his power, and we do know that our bodies are members of Christ, and he that is joined to the Lord is one spirit.' 1 *Cor.* vi. And the apostle saith, 'neither thieves, nor covetous, nor drunkards, nor railers, nor extortioners, nor adulterers, &c. shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the spirit of our God.' 1 *Cor.* ix. 10, 11. Mark, 'are washed, are sanctified, are justified.' But for covetous ones, adulterers, drunkards, thieves and railers to make a profession of Christ's death and resurrection, and live in their sins; this is to profess him with the lips, but deny him in their works, not being washed. For Christ comes to call sinners to repentance, and he died for their sin, not that they should live in it, and plead it for term of life.

And 1 *Cor.* vii. 23. it is said, 'Ye are bought with a price, so come to be the Lord's freemen; and as Christ saith, if the truth hath made you free, ye are free indeed.' For truth makes free from the devil, who is out of truth. And the apostle saith, 1 *Cor.* viii. 6. 'To us there is but one God, the Father, of whom are all things, and we in him. (Mark,) We in him, and one Lord Jesus Christ, by whom are all things, and we by him.' This we witness. And the apostle saith, 1 *Cor.* x. 9. 'Neither let us tempt Christ, as some of them also tempted him, and were destroyed of the serpents.' And therefore ye professors, take heed of tempting him in a profession without possession of him, least ye be found mockers of him.

Likewise the apostle saith, what he 'received from the Lord, that he delivered unto them.' 1 *Cor.* xi. 23. Now do not you deliver any thing to the people, but what you receive from the Lord? Then ye must deny your own principle, who say, 'there is no hearing the voice of God now a-days. And doth not the apostle tell you, 1 *Cor.* xiii. 1. 'that you have nothing if ye have not love; if ye have faith, and gifts, and prophecies, and tongues, and give your bodies to be burnt, and your goods to the poor, if ye have not love, ye are but like tinkling cymbals, and sounding

brass. Where is all your profession then of God and Christ, and what good doth it you, who make but a tinkling as with your cymbals, and sounding as with your brass, whilst you are out of love, and in a persecuting spirit?

And 1 *Cor.* xv. the apostle saith, 'first of all I delivered unto you that which I received, [mark,] how that Christ died for our sins, according to the scriptures, and that he was seen of Cephas, then of the twelve, and after he was seen of more than five hundred brethren, &c. And after that he was seen of James, then of the apostles, and last of all he was seen of me, as one born out of due time. But now is Christ risen from the dead, and is made the first fruits of them that slept. For as in Adam all died, even so in Christ shall all be made alive. The first man is of the earth earthly, the second man, (mark, man,) is the Lord from heaven;' as it is also written, 'the first Adam was made a living soul, the second Adam a quickening spirit.'

So here is the heavenly man, here is the earthly man, here is the spiritual body, here is the natural body, and 'as we have borne the image of the earthly, so shall we bear the image of the heavenly.' So it is the second man the Lord from heaven that redeems the earthly man, and the just that suffered for the unjust. 'And thanks be unto God,' saith the apostle, 'which giveth us victory through Jesus Christ our Lord:' and thus we declare and witness that which the scripture doth declare, and can say, 'the grace of our Lord Jesus Christ be with all that love him.' And 2 *Cor.* i. 5. where the apostle saith, 'the sufferings of Christ abound in us.' Have ye known this, ye professors? 'And ye are our epistles written in our hearts,' 1 *Cor.* iii. 3. 'written not with pen and ink, but with the spirit of the living God, in the fleshly tables of the heart, in that ye are manifest to be the epistles of Christ.' Mark, this epistle was written with the spirit of God in the table of the heart, these are manifest to be the epistles of Christ, which ye cannot read without the spirit of God, which ye have often denied to have as the apostles had. And the apostle saith, 'who hath made us able ministers of the new testament, not of the letter, [mark,] but of the spirit, for the letter killeth, but the spirit giveth life.' For it is said, Moses put a veil over his face, that the children of Israel should not look unto the end of that, which was to be abolished, which veil in Christ is put away. But a worse veil you have put over your faces, that make a great bustle about the scriptures, and are not in the spirit that gave them forth.

Now the Lord is this spirit, and where the spirit of the Lord is, there is liberty, and where it is not, there is imprisonment, persecution and bondage. 'But we all behold as in a glass, the glory of God, with open face, and are changed into the same image from glory to glory, as by the spirit of the Lord,' and this we possess and witness, 'who preach not

ourselves, but the Lord Jesus Christ, and ourselves your servants for Christ's sake. For God that commanded light to shine out of darkness,' is he which hath 'shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. 2 *Cor.* iii. 18.

'And we are afflicted on every side,' that witness this, 'and persecuted, but not forsaken, every where we bear about in our bodies, (mark, in our bodies,) the dying of our Lord Jesus, that the life of Jesus might also be made manifest in our bodies. (Mark, in our bodies.) For we which live are always delivered unto death, for Jesus' sake, that the life of Jesus might be manifest in our mortal flesh,' 2 *Cor.* iv. 10. 11. because we have the same spirit of faith, as it is written, 'I believe, and therefore have I spoken, we also believe, and therefore speak, knowing that he who hath raised up the Lord Jesus, shall also raise up by Jesus Christ,' and with our hearts we believe this, and with our mouths make confession unto salvation.

And 2 *Cor.* v. 'we must all appear before the judgment seat of Christ, that every man may receive the things which he hath done in his body, according to that he hath done, whether they be good or evil.' Knowing therefore, the terrors of the Lord we do persuade men to believe in the Lord Jesus Christ, and to turn from sin and evil, and obey him; 'for the love of Christ constraineth us, because we thus judge, that if Christ died for all, that they which live should not henceforth live to themselves, but unto him which died for them and rose again.' So here is a living to Christ, it is not only a mouth-profession, and an outward belief; 'for the devils believe and tremble,' for he that believes in the light, becomes a child of the light. And the apostle saith, 'wherefore, henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him [so,] no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.' And 2 *Cor.* v. 'all things are of God which hath reconciled us to God by Jesus Christ: for God was in Christ reconciling the world unto himself, not imputing their sins unto them, for he hath made Christ to be sin for us, which knew no sin, that we should be made the righteousness of God in him,' (mark in him,) and who are in Christ are new creatures. Now the old creatures and such as are out of Christ, do make a profession without the possession, that is but like the pharisees' profession. 2 *Cor.* vii.

So consider all ye professors, are ye new creatures? are ye made the righteousness of God in Christ? do you begin to cleanse yourselves from the filthiness of your flesh and spirit, and grow up unto perfect holiness in the fear of the Lord? is your warfare spiritual, and not carnal, casting

down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 *Cor.* x. 4, 5. And Paul speaks of the truth of Christ in him, and that he had espoused them to one husband, that he might present the saints as a pure virgin to Christ. Then they must be free from sin, and must not plead for sin, for term of life, as you professors do, for there is 'no fellowship betwixt light and darkness,' as 2 *Cor.* vi. 14.

And 2 *Cor.* xiii. 3, &c. 'ye seek a proof of Christ that speaks in me, (mark, a proof of Christ's speaking in the apostle,) which towards you (saith he,) is not weak, but is mighty in you.' (mark, in you.) And further he saith, though 'he was crucified concerning his infirmities, yet he lived, (to wit, to Christ,) through the power of God, (mark, he that was crucified,) and we no doubt are weak in him, but we shall live with him, through the power of God,' &c. which we witness. Wherefore, prove yourselves whether you be in the faith, examine yourselves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? mark, we have proved ourselves, and examined ourselves; and know Christ Jesus in us. And if Christ be in you, as was said before, 'your body is dead because of sin, and you are alive to God,' &c. and not reprobates.

And so it is the duty of all christians to prove and examine themselves, whether they be in that faith that works by love, that Christ is the author of; whether Christ be in them yea or nay, that they be not found reprobates; for reprobates may make a profession of Christ, in that birth that will persecute them that are born of the spirit, as we have seen a great deal of, among you professors these twenty years. But the apostle saith, 2 *Cor.* xiii. 'the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, amen.' This we witness.

And now ye that deny that there is any immediate inspiration of the Holy Ghost to be looked for now a-days, ye are out of the communion of the Holy Ghost, and out of the praying in the Holy Ghost, and the fellowship of the Holy Ghost, which was and is the true church communion and fellowship, that Christ is the spiritual head of. And *Gal.* i. 4. Christ that 'gave himself for our sins, that he might deliver us from this present evil world, according to the will of God.' &c. Now mark, and see whether you are not delivered from this present evil world, ye that profess; and therefore it is not for people to profess Christ, and live in the evil of the world, that will serve their turn. And though 'we, or an angel from heaven preach unto you any other gospel, let him be accursed,' saith the apostle. And Paul was an apostle, 'not of man, nor by man, but by the Revelation of Jesus Christ, and God the Father

which hath raised him from the dead. And the gospel which he preached was not after man; no more is it now, but by the revelation of Jesus Christ. And when the Son of God was revealed in the apostle, he preached him; but do not many of you professors and others preach the Son of God, before he be revealed in you? 'I live,' saith he, *Gal* ii. 20. 'yet not I, now, but Christ liveth in me, mark, in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me.'

Now this we testify should be every true christian's life. And *Gal.* iii. 13, &c. Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. So then they, that be of faith, are blessed with faithful Abraham, which we witness, blessed be the Lord forever.

But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe. The 'law was the school-master to bring us to Christ, that we might be made righteous by faith, (mark, made righteous by faith,) for after that faith is come, we are no longer under a school-master. For ye are all the sons of God by faith in Christ Jesus. For all ye that are baptized into Christ, have put on Christ, (mark, put him on,) and baptized into Christ; this is his baptism with fire and the Holy Ghost, who thoroughly purgeth the floor, and gathereth the wheat into his garner. 'But when the fulness of time was come, God sent forth his Son made of a woman, and made under the law, that he might redeem them which were under the law, that we might receive the adoption of his sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, which crieth Abba Father.' *Gal.* iv. 4.

And the apostle tells the Galatians, he 'travelled in birth again, until Christ be formed in them.' And in Christ neither 'circumcision nor uncircumcision availeth any thing, but faith that works by love, as *Gal.* iv.

And *Gal.* vi. 'In Christ neither circumcision nor uncircumcision availeth any thing but a new creature.' And chap. v. 'If ye are led by the spirit, ye are not under the law. And they that are Christ's, have crucified the flesh with the affections and lusts:' and this we do believe and witness.

But see, you professors, by what spirit you are led, you that talk so much of Christ, and see that your affections and lusts are crucified. But is it not your principle that they shall not be crucified on this side the grave, who plead for sin and imperfection to the grave? and *Eph.* i. 4, and so on: 'God hath chosen us in him, (to wit, Christ,) before the foundation of the world, that we should be holy without blame before him in love, (mark, here is a new life, more than a bare profession,) by whom

we have redemption through his blood, and the forgiveness of sins, according to his mercies, that in the dispensation of the fulness of time he might gather together in one, all things, both which are in heaven, and which are in earth, even in Christ. Wherein also after that you believed ye were sealed by the holy spirit of promise, which is the earnest of our inheritance, unto the redemption of the possession purchased, unto the praise of his glory. [Mark,] this seal, this belief and election we witness with the holy spirit, blessed be the Lord, forever. And the apostle prayed that the God of our Lord Jesus Christ, the Father of glory might give unto them the spirit of wisdom and revelation through the knowledge of him, (now this revelation ye professors deny,) that the saints might know what is the exceeding greatness of his power towards us that believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heavenly places, far above all principalities and powers, might and dominion, and every name that is named, not in this world only, but also in that which is to come; and he hath made all things subject under his feet, and hath appointed him over all things to be the head of his church, which is his body; even the fulness of him that filleth all in all; which we witness, glory be unto the Lord.'

And *Eph.* ii. 5. 'Even when we are dead by sins hath he quickened us together in Christ, by whose grace we are saved, and raised us up together, and made us to sit together in heavenly places in Christ Jesus: that he might shew in the ages to come the exceeding riches of his grace, through his kindness towards us in Christ Jesus. And this we do witness, that these ages are come, and that this loving kindness and riches are seen and felt, who are made to sit together in the heavenly places in Christ Jesus; praised be his name, for ever.'

'For by grace ye are saved,' saith the apostle, 'through faith, and not of ourselves, [mark,] it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works,' which God hath ordained that we should walk in them, who were without God in the world, and had no hope, and without Christ, yet professing him like others. 'But now in Christ Jesus we, who were once afar off, are made nigh by the blood of Christ, for he is our peace, which hath made of both one, and hath broken down the partition wall, in abrogating through his flesh the hatred, the law of commandments which standeth in ordinances,' for to make of twain one new man in himself. So making peace, that he might reconcile both unto God in one body, by his cross, and slay the hatred thereby, for through him we have an entrance unto the Father by one spirit; and are 'built upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner-stone.' And to make clear unto all men what the fellowship of the mystery is, (and this is our

fellowship which we make clear to all men,) which from the beginning of the world hath been hid in God, who hath 'created all things by Jesus Christ,' *Eph.* iii. 9, that 'Christ might dwell in your hearts by faith, that ye being rooted and grounded in love, might know the love of Christ, which passeth knowledge,' &c. be praise in the church by Christ Jesus throughout all generations, that witness this in Christ. Amen.

And *Eph.* iv. 'There is one body and spirit, even as ye are called into one hope of your vocation. There is one Lord, one faith, one baptism; there is one God, and Father of all, who is above all and through all, and in you all. And Christ ascended on high, led captivity captive, and gave gifts unto men. And he that ascended what is it, but that he had also descended first into the lowest parts of the earth; he that descended is even the same that ascended, far above all heavens, that he might fill all things,' (mark, fill all things,) that is he that gives gifts unto men for the work of the ministry, for the edifying the body of Christ, and this we believe and witness.

Let us, therefore, follow the truth in all things, growing up in him, which is the head, even Christ. 'For ye have not so learned Christ, to live wantonly, and in uncleanness and greediness, if so be that ye have heard Christ, and have been taught by him, (mark, by him,) as the truth is in Jesus, that ye cast off, concerning the conversation in times past, the old man, which is corrupt through the deceitful lusts.' So then ye professors must not plead for them, if they must be cast off; and 'be renewed in the spirit of your minds, and put on the new man, which is after God, created in righteousness and holiness. And grieve not the holy spirit of God by whom ye are sealed (said the apostle,) unto the day of redemption.' And now ye professors and others may say, how can we grieve it, when we do not look for such a spirit as the apostles had? 'but let no man deceive you with vain words, for the wrath of God cometh upon the children of disobedience. And no unclean person hath any inheritance in the kingdom of Christ and of God.' And the apostle saith, 'be ye followers of God as dear children, and walk in love as Christ hath loved us, and hath given himself for us an offering and a sacrifice of a sweet smelling savour unto God. But fornication, uncleanness, and covetousness, let them not be once named among you as becometh saints; neither filthiness nor foolish talking, nor jesting, which are things not comely, but rather giving of thanks.' Here ye see what a christian's life must be, it is not an outward talk, as ye may see. *Eph.* v.

And *Eph.* iv. 32. 'Be ye courteous and tenderhearted one unto another, forgiving one another.' But this hath been wanting amongst you, that have professed yourselves christians, and made a great boast and talk of Christ, but have persecuted the appearance and life of Christ in his people, for the fruits of the spirit are in all goodness, righteousness,

and truth and love, &c. and these fruits are wanting amongst you professors, and others called christians.

And the apostle speaks of the great secret and mystery concerning Christ and the church, comparing them to husband and wife; how he sanctifieth and cleanseth it by the washing of water through the word, that he might make it unto himself a glorious church, without spot or wrinkle, or any such thing, but that it should be holy and without blame. Mark, all ye that call yourselves gathered churches, see who is the head of them, and what spots and wrinkles are in them. But we cannot but give thanks for all things to God, even the Father, in the name of Jesus Christ the holy head, who makes his church holy.

And *Eph.* vi. 'for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And therefore, all true christians are to put on the armour of God, and the spiritual weapons, that they may stand against the assaults of the devil, to wit, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God, &c. And these weapons we own; and may not all people see that those weapons have been wanting amongst you that profess yourselves christians, and not in the possession of the true christian's life? for had ye been in it, ye would have stood as the apostles and the rest of the saints and true christians did; to make a profession of Christ when the sun shines, and when the storm comes then to shut up your doors. So how often have you taken leave of your God and Christ? and he hath had no witness borne by you; our desire is you may come to see yourselves, and your fallen state. And he that hath begun the good work in his saints, will perform it unto the day of Christ: this we know, and the fellowship is in the gospel, that is in the power of God, not in the form without the power.

And the apostle saith, 'God is my record how I long after you all from my very heart-root, or bowels in Christ Jesus (mark, 'in Christ Jesus,') that Christ may be magnified in my body, whether by life or death.' Here was a steadfast minister. For, *Phil.* i. 'Christ is to me both in life and death, advantage. Let your conversation, therefore, be as becomes the gospel of Christ, for unto you it is given not only to believe in Christ, but to suffer for his sake.' This we do witness, and it is fulfilled amongst us; but ye professors see how your conversation is as becomes the gospel of Christ, ye that profess so much of it. Also, 'let the same mind be in you (saith the apostle, *Phil.* i.) that was even in Christ Jesus.' And i. *Cor.* ii. 16. 'but we have the mind of Christ,' which every true Christian should witness.

'Now Christ, who being in the form of God, thought it no robbery to

be equal with God, but he made himself of no reputation, and took on him the form of a servant, and was made like unto men, and was found in the shape as a man, [mark,] he humbled himself and became obedient to the death, even the death of the cross. Wherefore, God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth and under the earth, and that every tongue should confess.' And this we, the people of God, called Quakers, do confess, that Jesus Christ is the Lord to the glory of God the Father. For it is God that worketh in you and in us, both the will and the deed of his good pleasure, that ye may be blameless and pure, and sons of God, without rebuke in the midst of a naughty and crooked generation; amongst whom to shine as lights, holding fast the word of life, &c. and this should be every true christian's duty and practice.

And the apostle saith, 'for all seek their own things, and not the things of Christ Jesus.' And are not there too many such in our age, that profess him, as was in the apostle's day, seeking their own things, *Phil.* ii. and not the things of Christ Jesus. And *Phil.* iii. he saith, 'we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' But in things that are 'advantage unto me, the same I account loss for Christ's sake. Yea, doubtless, I think all things but loss, for the excellent knowledge sake of Jesus Christ my Lord, for whom I have accounted all things loss; [mark,] have counted, and do judge them to be dung, that I may win Christ.' And this we witness, which should be every true christian's mind and duty. 'That I may know Christ and the virtue of his resurrection, and the fellowship of his sufferings, and be made conformable to his death, that by any means I might attain to the resurrection of the dead.' Now this should be every true christian's mind, but here is a fellowship in the sufferings or afflictions, and to be made conformable to his death. Who will come into this fellowship, think ye now, of the letter-professors, that put confidence in their flesh, and plead for the old man, and the body of death and sin, as long as they live? Such will not follow hard towards the mark of the prize of the high calling of God in Christ Jesus, but rail at us, and persecute us that do. But many walk in their evil ways, that are 'enemies to the cross of Christ, whose end is damnation, whose God is their belly, whose glory is their shame, who mind earthly things.' Such then might make a great profession of Christ, as such now do. 'But our conversation is in heaven,' saith the apostle, (mark, 'is in heaven,') from whence also we look for the Saviour the Lord Jesus Christ.' And this we witness, where every true christian's conversation should be.

'And Christ shall change,' saith the apostle, 'this vile body, that it may be fashioned like his glorious body.' &c. *Phil.* iii. which we believe

in Christ, who works this change, who is the resurrection and the life. And *Phil.* iv. the apostle saith, 'the peace of God which passeth all understanding shall preserve your hearts and minds in Christ Jesus, (mark, in Christ Jesus,] and I am able to do all things through the help of Christ, which strengtheneth me.' And in another place Christ saith, 'without me ye can do nothing.' Then they must be in the same power and spirit the apostles were in. And the apostle saith, 'salute all the saints in Christ Jesus;' so all the salutations that are out of him are worth nothing.

And, 'as every one has received the Lord Jesus Christ, so walk in him, rooted and built in him, and established in the faith.' Note, as they had received Christ Jesus, so they were to walk in him. So this is more than a profession of him without him, and a talking of him. And *Col.* ii. 6, 8. 'beware least any man spoil you through philosophy [mark, philosophy,] and vain deceit, and through the traditions of men, according to the rudiments of the world, and not after Christ.' Mark, these are not after Christ: but how comes this philosophy and vain deceit to be set up now?

And the apostle exhorts the saints that their hearts might be comforted, and knit together in love, and in all riches of the 'full assurance of understanding, (observe, 'full assurance,' while ye professors, contrary to the apostles, say, that none can have any assurance here,) 'and to know the mystery of God even of the Father and of Christ; in whom are hid all the treasures of wisdom and knowledge. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, [mark,] in him, (to wit, Christ,) which is the head of all principalities and powers; in whom also ye are circumcised (to wit, in Christ,) with the circumcision made without hands, by putting off the sinful body of the flesh, (or body of the sins of the flesh) through the circumcision of Christ.' Mark, 'putting off the sinful body of the flesh.' Now ye professors are of another belief, who deny the putting off of the sinful body of the flesh, as long as ye live; and deny the circumcision of Christ, which we witness. *Colos.* ii. 11.

'And in that ye are buried with him,' saith the apostle, 'through baptism, (mark, 'are buried with him') in whom ye are also raised up together, [mark, 'are raised up'] through the faith of the operation of God, which raised him from the dead,' to wit, Christ. 'For ye which were dead in sins and in the uncircumcision of your flesh, hath he quickened together with him [to wit, Christ,] forgiving you all your trespasses.' And this we witness; but ye that plead for your body of sin, while ye live, and your uncircumcision, are yet dead in your sins, and the uncircumcision of your flesh, and not quickened, and so may make a profession of God and Christ, like the pharisees. But Christ had 'blotted out

the handwriting of ordinances, and took them out of the way,' and so 'fastened them to the cross, and hath spoiled principalities and powers, and triumphed over them in the same cross.' This is Christ whom we do believe in and witness.

And the apostle saith, 'let no man condemn you in meats nor drinks, nor holy days, nor sabbath-days, nor new moons, &c. which are but shadows of things to come, but the body is of Christ.' And we are to hold the 'head Christ, whereof the body is furnished and knit together by joints and bands, and increased with the increase of God.' And 'if ye be dead with Christ from the ordinances, (or rudiments,) of the world, touch not, taste not, handle not, which all perish with the using, after the commandments and doctrines of men.' So they that are dead with Christ, cannot touch, but they that are not dead with Christ, touch perishing things, as ye may read. *Col.* ii. And *Col.* i. 13, to 20. 'Who hath delivered us,' speaking of Christ, 'from the power of darkness, and hath translated us into the kingdom of his dear Son, (mark, into the kingdom of his dear Son,) in whom we have redemption through his blood, and the forgiveness of sins. Who is the image of the invisible God, the first born of every creature. For by him were all things created, which are in heaven, and which are in earth, things visible, and invisible, whether thrones or dominions, or principalities or powers, all things were created by him and for him,' to wit, Christ, [mark,] 'and he is before all things, and in him all things consist. He is the head of the body, of the church, he is the beginning and the first born from the dead, that in all things he might have the pre-eminency. For it pleased the Father that in him all fulness should dwell, and by him to reconcile all things unto himself, to set at peace through the blood of his cross both the things in heaven, and the things in earth.' And this blessed confession and testimony we own of Christ.

And *Rom.* ix. 5, &c. the apostle speaking of the fathers, 'of whom,' saith he, 'as concerning the flesh Christ came, who is God over all, blessed forever, amen.' And this was the apostle's doctrine to the church then, who saith, 'I say the truth in Christ and lie not, my conscience bearing me witness in the Holy Ghost.' [Mark,] in Christ, and in the Holy Ghost; which should be every true confessor of Christ his testimony, which we do witness, both as to his flesh, and as he was God.

And *Col.* i. 21, to the end, 'and you which were in times passed strangers and enemies, because your minds were set in evil works, [mark,] hath he now also reconciled in the body of his flesh, through death, to make you holy and unblameable, without fault in his sight;' for evil works make people strangers to him; so you may see it is not a profession of Christ's death and body only, but ye must be made holy and unblameable, and without fault in his sight. 'For Christ which is the

mystery hid since the world began, from ages, but now is made manifest to his saints,' glory to God forever, 'to whom God would make known, what is the riches of this glorious mystery among the Gentiles, which is Christ in you the hope of glory.' And this mystery we are witnesses of, blessed be the Lord forever.

'Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' Mark, perfect in Christ Jesus; this is a contrary doctrine to you that present people with a body of death and sin to the grave, and say there is no perfection to be attained here.

And the apostle saith to the church, *Col.* iii. 2. 'set your affections on things that are above, [mark,] and not on things which are on the earth,' this we believe should be the practice of all true christians.

'For ye are dead, and your life is hid with Christ in God, and when Christ which is our life shall appear, then shall ye also appear with him in glory.' *Col.* iii. 3, 4. And this we are witnesses of, as the apostle was, and it is Jesus Christ who delivers us from the wrath to come, and who is raised from the dead, and our peace is from God the Father, and our Lord Jesus Christ. For Christ Jesus saith, 'in me ye have peace, but in the world trouble.' And this we do experience, and this all witness that are risen with Christ, who seek those things that are above, where Christ sitteth at the right hand of God. And 1 *Thes.* ii. 12. the apostle exhorts the church: 'that ye walk worthy of God who hath called you to his kingdom and glory.' Now this we declare should be every true christian's walk, and not talk only: and not like the professing Jews, who both killed the Lord Jesus, and their own prophets, and persecuted the apostles, as you professors have, and do us.

And 1 *Thes.* iii. 11. the apostle saith, 'now God himself and our Father and our Lord Jesus Christ guide our journey unto you.' So here it is seen who was and is the true christian's guide. And 1 *Thes.* v. 5, 9, 10. 'ye are all children of the light and of the day, we are not of the night, neither of darkness.' Mark this testimony, are children of the day, and of the light, and are not of the darkness, nor of the night. 'For God hath not appointed us unto wrath, but to obtain salvation, by the means of our Lord Jesus Christ, who died for us. Whether we wake or sleep, we should live together with him.' So not only to talk, but to live; which we are witnesses of.

And the apostle saith, 'now the very God of peace sanctify you throughout. And I pray God that your whole spirit, and soul, and body may be kept blameless, [mark, blameless,] unto the coming of our Lord Jesus Christ, who will come in flaming fire, rendering vengeance unto all them that do not know God, and obey not the gospel of our Lord Jesus Christ.' Therefore, the name of our Lord Jesus Christ is to

be glorified in all his saints, according to the grace of our God, and our Lord Jesus Christ; as 2 *Thes.* i. may be seen. And 2 *Thes.* ii. 13. 'because that God hath from the beginning chosen you to salvation through the sanctification of the spirit, and the faith of truth.' Mark, from the beginning chosen you to salvation through sanctification of the spirit, not of the letter. And therefore, take heed, ye professors, least that saying come upon you, that 'God shall send them strong delusions, that they should believe lies;' that all those might be damned that believe not the truth, but take pleasure in unrighteousness, lies, and false reports, which ye have been full of against us, (God's people, called Quakers,) as by large experience we witness.

And 1 *Tim.* i. 15, 'this is a true and faithful saying, and by all means worthy to be received, that Jesus Christ came into the world to save sinners, of whom I am chief,' saith Paul, 'notwithstanding for this cause I was received to mercy, that Jesus Christ should first show on me all long suffering, unto the example of them which shall in time to come believe in him unto eternal life.' And this now we the believers do witness, and many can say this in truth, as he did; yea, who have been persecutors of Jesus, as he was in his people, and yet professors. 'But now unto the king immortal, invisible, unto God only wise, be honour and glory forever and ever. Amen.' 1 *Tim.* xv. 17.

And Christ would have 'all men,' saith the apostle, 'to be saved, and come to the knowledge of the truth.' (Mark, all men to be saved,) 2 *Tim.* iv. &c. And therefore are 'prayers and intercessions and giving of thanks to be made for all men, for kings, and all that are in authority, &c. For there is one God and one Mediator betwixt God and man, which is the man Christ Jesus:' mark, the man Christ Jesus is the Mediator betwixt God and man, Christ, who is the heavenly man. For the apostle doth not call him humane, or humane body; he did not give him that by-name, as the professors do, who call him humane body, and humane; as they give us the people of God, the nickname of Quakers. And the apostles say, he is the 'second man, the Lord from heaven, the man Christ Jesus;' and calls his body 'a glorious body,' and not humane, as the professors do, who say the scripture is their rule, and yet give Christ's glorious body a by-name, which they have no rule for. 'And Christ Jesus who gave himself a ransom for all, to be testified in due time, tasted death for all.' Therefore, all must be prayed for.

So when 'we were enemies we were reconciled to God by the death of his son, as *Rom.* v. and 1 *Tim.* ii. 'Who gave himself a ransom for all to be testified in due time.' So this due time is witnessed by many, for it was not testified to Paul, until after he was risen, and the Son of God revealed in him, and so it is known now by revelation; and by revelation Christ Jesus and his glorious body is discerned. 'For,' saith Christ,

'flesh and blood hath not revealed this unto thee,' that is, concerning Christ's being the Son of God, 'but my Father which is in heaven,' who is known by revelation now, as then. And the 'church of the living God,' which Christ is the head of, and the 'pillar and ground of truth.' 1 *Tim.* iii. 16. 'And without controversy great is the mystery of godliness, which is God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.' Now we are the believers of this, who believe in his light, in which he is seen and manifest; and are members of this church, whereof Christ is the head.

And 1 *Tim.* iv. 9, 10. 'This is a true saying, and by all means worthy to be received; we labour and are rebuked, because we trust in the living God, which is the Saviour of all men, and especially of those that believe.' And this we have received, and would have all others to do. 'These things,' saith the apostle, 'command and teach.' And this the apostle gave in charge to Timothy, 'before God and Christ, and the elect angels,' that he should observe those things, as 1 *Tim.* v. 21. And 2 *Tim.* i. 9, 'be not ashamed of the testimony of our Lord Jesus, who hath saved us, and called us to an holy calling, not according to our works, but according to his own purpose and grace which was given to us in Christ Jesus, before the world began; but it is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' Mark, this we witness, and are not ashamed of our testimony of this, and of our Lord and Saviour Jesus Christ: 'for,' as the apostle saith, 'I am not ashamed, for I know in whom I have believed.' 2. *Tim.* i. 8, 9, 12. And 2 *Tim.* ii. 8, 'remember that Jesus Christ, of the seed of David, was raised again from the dead, according to my gospel.' And *John* vii. 42, 'saith not the scripture that Christ shall come of the seed of David, and out of the town of Bethlehem?' and this Christ did fulfil in his coming accordingly, of whom we are witnesses.

And the apostle saith, 'every one that calls on the name of Christ,' or nameth his name, 'let him depart from iniquity.' 2 *Tim.* ii. 19. And 2 *Tim.* iii. he exhorts the church thus: 'they that have the form of godliness, and not the power, from such turn away.' For they that have not the power, have not the gospel, nor the cross of Christ, the power of God; neither have they Christ, who is the power of God, though they may have the form of godliness, and the form of the prophets' and apostles' words; yet may be false accusers, fierce despisers of them that are good, &c. 'And all that will live godly in Christ Jesus, shall suffer persecution,' (mark, all that in Christ Jesus will live godly, shall suffer persecution,) as we have found it by the ungodly professors and talkers of Christ Jesus, that live out of him, though they have the form of godli-

ness, yet deny the power thereof. And *Tit.* i. the apostle saith 'to my own son according to the common faith:' grace, mercy and peace from God the Father, and the Lord Jesus Christ our Saviour. (Mark,) according to the common faith, grace, &c.

And *Tit.* ii. 11, 'for the grace of God that brings salvation unto all men hath appeared, (mark, which brings salvation, this grace of God brings salvation,) and teacheth us (mark, us the church, the saints, and believers, true christians,) that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for the blessed hope, and the appearing of the glory of the mighty God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, [mark,] and purge us to be a peculiar people unto himself, zealous of good works.' And this is our teacher, the grace of God that hath brought us salvation, which brings us to believe and witness these things: but there were such in the apostles' days that professed they knew God, but by their works denied him, and were abominable and disobedient, and 'unto every good work reprobate.' *Tit.* i. 16. And have we not many such professors now, that say they know God and Christ, but by their works deny him, and are abominable and disobedient.

'But when the bountifulness and love of God our Saviour towards man appeared, not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration.' This should every professed christian witness; they must know this new birth; so it is not a talk of Christ without, and uncleanliness within, but 'by the renewing of the Holy Ghost which he hath shed on us abundantly through Jesus Christ our Saviour,' (here is a confession with a witness) 'that we being justified by grace (that grace that teaches us, and brings us salvation) should be made heirs according to the hope of eternal life.' *Tit.* iii. 5, 6, 7. And *Heb.* i. 1. 'At sundry times and after divers manners God spake unto the fathers by the prophets, but in these last days he has spoken unto us by his Son, whom he hath made heir of all things, by whom also he hath made the worlds.' Mark, the worlds were made by the Son of God, and God was Adam's and Eve's teacher in paradise; and now the same hath spoken unto us by his Son, by whom the worlds were made. So he is the Quaker's first speaker, and is the last, the Son of God, being the brightness of his Father's glory, and the express image of his substance; 'and upholding all things by his mighty word and power, hath by himself purged our sins, and is set at the right hand of the Majesty in the highest places, and is made more excellent than the angels, having obtained a more excellent name than they. For unto which of his angels said he at any time, thou art my Son, this day have I begotten thee? and again, I will be his Father, and he shall be

my Son. And again when he bringeth his first begotten Son into the world, let all the angels worship him, but unto the Son he saith, O God, thy throne is forever, the sceptre of thy kingdom is a sceptre of righteousness, for thou hast loved righteousness, and hated iniquity. Therefore, to profess Christ, and live in iniquity, this is an abomination to the Lord, and he will bid such depart from him.'

'Wherefore, God, even thy God hath anointed thee with the oil of gladness above thy fellows. For thou, O Lord, in the beginning hath established the heavens, and the earth is the work of thy hands. And in *Heb.* ii. to ver. 10. 'For if the word spoken by angels was steadfast, (mark, 'steadfast,') and every transgression and disobedience received a just recompense of reward, how should we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him,' (to wit, Christ,) 'God bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will,' (not the wills of men) for he hath not put in subjection unto the angels the world to come, whereof we speak; and 'thou madest him a little lower than the angels, and thou crownedst him with glory and honour, and didst set him over the works of thy hands,' &c. But thou hast put all things in subjection under his feet, and in that he put all things in subjection under him, he left nothing that should not be subject to him; but we see not yet all things subdued unto him, but we see Jesus crowned with glory and honor, who was made a little inferior to the angels, through the suffering of death, that by God's grace he might taste death for all men (mark, 'for all men:' so here he makes no sect,) and this Jesus we see, who is our Saviour, and the author and finisher of our faith. And it became him for whom are all things, and by whom are all things, seeing that he brought many children to glory, that he should consecrate the prince of their salvation through sufferings and afflictions, for he that sanctifieth and they that are sanctified are all of one. Wherefore he is not ashamed to call them brethren: for as much then as the children were partakers of flesh and blood, he also himself (to wit, Christ,) likewise took part with them, that he might destroy through death, him that had the power of death, that is the devil, that he might deliver all them, which for fear of death, were all their lifetime subject to bondage.' Here is a blessed deliverer, which thousands do witness; and how dare ye professors or others give the apostle and the scripture the lie, and say Christ did not taste death for every man, but for the world of believers only? see *Heb.* ii. 9.

'And he took not upon him the nature of angels, but of the seed of Abraham, wherefore in all things it became him (to wit, Christ,) to be made like unto his brethren, that he might be a merciful and a faithful

high priest, in things concerning God, that he might make reconciliation for the sins of the people.' For in that he suffered and was tempted, he is able to succour them that are tempted. Now this is the high priest of our profession, Jesus Christ, in whom we do faithfully believe, according as it is written. *Heb.* ii. 3.

And we cannot confess concerning Christ's birth, his body, sufferings, death and resurrection, in any better terms, than the holy men have done that gave forth the scriptures, as they were moved of the Holy Ghost; and therefore we cannot but deny those terms and nicknames, which ye professors put upon Christ, that are not in the scriptures, and who also deny the receiving of the Holy Ghost, or waiting for its revelation in this age. For Christ the Son of God 'is over his own house,' as the apostle saith, 'whose house we are, &c. wherefore,' as the Holy Ghost saith, 'to-day if ye will hear his voice, harden not your hearts.' (Note, they that will not hear the voice of Christ, do harden their hearts,) therefore his voice, who speaks from heaven now a-days, is to be heard by all the true believers in his light; and to-day they must hear it, not putting off till to-morrow, if they will hear what the Holy Ghost saith.

'And,' as God saith, 'this is my beloved son, hear ye him;' and as Christ saith, 'learn of me;' which is every believer's duty. *Heb.* iv. 14. 'Seeing then we have a great high priest, which is entered into heaven, even Jesus the Son of God, let us hold fast our profession without wavering.' *Heb.* x. 23. This is our profession, which we have held fast, and declared to professors of the scripture without the possession; though for so doing we have been persecuted by them. 'For we have not an high priest, which cannot be touched, with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin. Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need.' And we can go boldly to the throne of grace, through the grace that hath appeared unto us, which teacheth us, and brings us salvation. For the word of God is lively and mighty in operation, and 'sharper than any two-edged sword,' &c. And in another place it is said, 'the letter killeth, but the spirit giveth life.' So here is a clear difference betwixt the word and the letter, as may be seen, *Heb.* iv. 12. and betwixt the letter and the spirit, the one killeth, and the other giveth life. 2 *Cor.* iii 6.

And *Heb.* v. Christ 'took not to himself this honour to be made an high priest, but he that said unto him, [mark,] thou art my Son, this day have I begotten thee. Thou art a priest for ever after the order of Melchizedek, which in the days of his flesh did offer prayers and supplications, with strong cries and tears, unto him that was able to save him from death, and was also heard, in that he feared, though he was the Son, yet learned he obedience by the things which he suffered. And being

consecrated was made the author of eternal salvation unto all them that obey him.' [Mark, obey him,] and this, we that obey, do faithfully believe of him, as *Heb.* v. And *Heb.* vi. 18, 19. there we are to 'hold fast the hope that is set before us, which we have as an anchor of the soul both sure and steadfast, and it entereth into that which is within the veil; [mark, this hope doth,] where the forerunner is for us entered, even Jesus, that is made an high priest forever after the order of Melchizedek.'

'For the law made men high priests, which have infirmities, but the word of the oath (that is since the law,) maketh the Son of God, who is consecrated forever more. And the law made nothing perfect, but the bringing in a better hope did, whereby we draw nigh unto God, and this hope is Christ, by which we come unto God. And Christ Jesus is made a surety of a better testament, and he is able also perfectly to save them, that come unto God by him, seeing he ever liveth to make intercession for them, [mark,] and such an high priest became us to have, which is holy, harmless, undefiled, separated from sinners, and made higher than the heavens.' [Mark,] this is the priest Christ Jesus which we own and believe in, and bear witness to, 'which needs not daily, as those high priests to offer up sacrifice, first for the people, and then for themselves, for that he did once, when he offered up himself.' *Heb.* vii. &c.

'Now concerning the things which we have spoken, this is the sum, that we have such an high priest sitting at the right hand of the throne of the Majesty in heaven, who is a minister of the sanctuary, and of the true tabernacle, which the Lord hath pitched, and not man.' And every true christian must know this tabernacle and this sanctuary, which the Lord hath pitched, and not man; which Christ is the minister of, who is at the right hand of God; this will keep their minds above every sanctuary and tabernacle that man hath pitched.

'For as the high priests were ordained to offer gifts and sacrifices, wherefore it was necessary that this man Christ should have also something to offer, who offered up himself, and ended their offerings, but our high priest hath obtained a more excellent office, than the priests under the law; inasmuch as he is the Mediator of a better testament, which is established upon better promises.' For this is the new covenant or testament, 'I will write my laws in their hearts, and put them in their minds, and I will be their God, and they shall be my people.' So they are called God's people and the children of the New Testament and new covenant, in whose hearts God has written his law, and put it into their minds. 'And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least unto the greatest of them. For I will be merciful unto their unrighteousness, and I will remember their sins and iniquities

no more.' *Heb.* viii. And this new covenant and testament we do witness, blessed be the Lord forever; and the Lord God writes this law in our hearts, and puts it into our minds, that we may read it there, and do it, which is every true christian's duty to believe and do.

'For Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is not of this building, for the service of the first tabernacle stood in meats and drinks, and divers washings and carnal ordinances, until the time of reformation,' that is by Christ, 'who neither by the blood of goats and calves, but by his own blood entered he in once into the holy place, and obtained eternal redemption for us:' and this we do witness. 'For if the blood of bulls and goats, and the ashes of an heifer, sprinkled them that were unclean, sanctify as touching the purifying of the flesh; how much more shall the blood of Christ, which through the eternal spirit offered himself without spot to God, purify the conscience from dead works, to serve the living God?' [mark, to serve the living God,] and not only to talk of the living God.

'For this cause he is the Mediator of the New Testament, that through death which was for the redemption of transgression, that were in the former testament, they which were called might receive the promise of eternal inheritance. And we which are called can bless the Lord for this eternal inheritance, and redemption and mediation; and the first testament was not ordained without blood, for Christ is not entered into the holy places that are made with hands, which are similitudes of heavenly things; but he is entered in the very heaven, to appear now in the sight of God for us: not that he offers up himself often, as the high priests enter into the holy place with the blood of others, for then must he have often suffered since the foundation of the world. But now in the end of the world hath he appeared, [mark, the end of the world,] once to put away sin by the sacrifice of himself: so was Christ once offered to take away the sins of many. And unto them that look for him, shall he appear the second time without sin unto salvation.' *Heb.* ix. And this we believe, and blessed are they whose eyes see this, and receive Christ Jesus, according to his promise, who said, after he was risen, he would 'come and dwell in them,' to wit, in his believers.

Again, *Heb.* x. 'for it was impossible that the blood of bulls and goats should take away sins, wherefore when he cometh into the world,' meaning Christ, 'he saith, sacrifice and offerings thou wouldst not, but a body hast thou prepared me.' Here is Christ by whom the world was made, and his body, which took not upon him the nature of angels, but the seed of Abraham. For then I said, 'in the volume of thy book,' as it is written of me, that I should 'do thy will O God; lo, I come to do thy will, O God, to take away the first that he may establish the second·

covenant, by the which will, we are sanctified,'[mark,] are sanctified, 'by the offering of the body of Jesus Christ once for all.' And this man Christ Jesus after he had offered up one sacrifice for sins, 'sitteth down forever at the right hand of God,' mark, at the right hand; which is not usual for a father to set his son at his right hand, 'from henceforth expecting,' to wit, at the right hand, 'till his enemies be made his foot-stool,' and as it is said, 'shall remain in the heavens till all things be restored:' who is restoring by his faith, grace, power and spirit, and his true believers and disciples feed of his flesh, and drink of his blood, which is meat indeed, and which is their heavenly food.

For by one offering hath he perfected forever them that are sanctified. (mark, them that are sanctified.) So they must be sanctified, which is more than an outward profession, before they are perfected. And, mark ye professors, are ye sanctified and perfected forever by the offering of Christ? [mark, are ye perfected?] but can that be, seeing ye deny perfection here on this side the grave? seeing therefore, brethren by the blood of Jesus we may be bold to enter into the holy place, by the new and living way, which he hath prepared for us,' true christians, 'through the veil of his flesh.' [Mark his flesh,] 'and seeing we have an high priest, that is over the house of God, let us draw near with a true heart in assurance of faith, sprinkled in our hearts from an evil conscience, washed in our bodies with pure water, keeping the profession of our hope without wavering; [mark,] for he is faithful that hath promised.' Now this every true christian is to hold and believe without wavering, and we are witnesses of it. Now ye professors without possession, that make such a noise with your mouths, and a talk of Christ without you, are your hearts sprinkled? look into your hearts, consciences, and bodies, whether ye feel this sprinkling and this washing with pure water, for there was the blood of bulls and goats, which was offered up in the Old Testament: but Christ's blood is the blood of the new covenant. Therefore, take heed of trampling the blood of the new covenant under your feet, wherewith the true believers are sanctified, for vengeance is God's, and he will repay it; and it is a 'fearful thing to fall into the hands of the ever-living God.'

'And the just shall live by faith,' and will not cast off their confidence, but if any draw back, God's soul hath no pleasure in them: and ye may see the faith of the elders, and of Enoch, Abel, and of Abraham, and these by faith sought a country that is heavenly, wherefore God is not ashamed to be called their God, for he hath prepared a city for them; and such went under mockings, stonings, scourgings and imprisonings; and wandered up and down in sheep's skins and goat's skins, destitute, afflicted and tormented, of whom the world was not worthy, neither is it now indeed, of those that are in this mystery of faith, held in a pure

conscience: and they wandered in wildernesses, mountains and dens, and caves of the earth. And all these through faith received a good report, and received not the promise, God providing a better thing for us, that they without us should not be made perfect; for we are all one body together, who are of this faith, as *Heb.* xi. And now see if ye professors have not been the stoners, afflicters, mockers and imprisoners of the faithful.

'Wherefore let us also, seeing we are compassed about with such a great cloud of witnesses, cast away every thing that presses down, and the sin that hangeth so fast on,' [mark,] cast off the sin, not plead for sin and the body of death, during life, 'but let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith:' [mark,] he is the author and finisher; so it is no true faith, which he hath not been the author of, and this is the faith which worketh by love. 'And Christ, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.' Consider, therefore, him that 'endureth such contradiction, against him for sinners, least ye be weary and faint in your minds. Follow peace with all men, and holiness, without which no man shall see the Lord.' Therefore, never expect ye professors to see the Lord, whilst ye plead for your body of sin and death, which is unholy to the grave. *Heb.* xii.

And further the apostle saith to the saints, 'ye are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, and to the church of the first born, which is written in heaven,' mark, written in heaven; not a church or list of members written in a book, 'ye are come to the judge of all, and the spirits of just men made perfect; (but are not your ears stopped against perfection, ye professors? and of hearing, and talking of the spirits of those just men made perfect, [mark,] just men made perfect, and your eyes blinded that ye can see no such,) and ye are come to Jesus the mediator of the New Testament, (saith the apostle,) that speaketh better things than that of Abel.' And therefore, we are not to turn away from him that speaks from heaven, whose voice shakes the heavens and the earth, that that may appear, which cannot be shaken. *Heb.* xii. &c. and xviii. xxviii.

And *Heb.* xiii. 'let your conversation be without covetousness, and be content with such things as ye have. For the Lord saith, 'I will never leave thee nor forsake thee.' So that we may boldly say, mark boldly say, 'the Lord is my helper, neither will I fear what man can do unto me.' And Christ Jesus is the same yesterday, and to-day, and forever. [Mark,] he is the same in his offices in his church; he is the same head of his church, and mediator and prophet to teach, and shepherd to feed,

and bishop to oversee, yea, even Jesus; that he might sanctify the people with his own blood, who suffered without the gate: (mark, what gate?) without the gates at Jerusalem. Let us, therefore, go out of the camp, bearing this reproach, let us, therefore, by him, to wit, Christ, offer the sacrifice of praise always to God, that is, the fruits of our lips, which confess his name, and we can do no other who are the true christians, who do believe and confess to his name.

'And the God of peace that brought again from the dead our Lord Jesus the great Shepherd of the sheep, through the blood of the everlasting covenant, made perfect in every good work to do his will,' &c. And this can we and all the true sheep witness; and it is he that makes us perfect in all good works to do his will, working in us that which is pleasing in his sight through Jesus Christ, to whom be praise for ever and ever. Amen.

And *Jam.* i. 'If any man lack wisdom, let him ask of God, which giveth to every man liberally, and upbraideth no man,' &c. And God hath promised the crown of life to all that love. 'And every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness nor shadow of turning.' And 'of his own good will begat he us with the word of truth;' not with the letter, that killeth, but the spirit that giveth life; 'that we should be as the first fruits of his creatures.' For every one is to receive with meekness the word which is grafted in them, 'which is able to save the soul. For if ye be hearers of the word only and not doers, ye deceive your own selves.' Therefore, all ye that hear this ingrafted word, which is nigh in the heart and mouth, and do it not, ye are the deceivers of your own selves.

And take heed of the vain religion, the unbridled tongue. 'For if any man among you seems to be religious, and bridleth not his tongue, he deceiveth his own heart.' So he is a heart-deceiver that bridleth not his tongue, and his religion is vain, though he may make a profession of the prophets' and apostles' words. 'For pure religion and undefiled before God the Father is this, to visit the fatherless and widow in their adversity, and to keep thyself unspotted of the world.' So this religion is practised. Now who will be of this pure religion, beside the people of God, called Quakers, and the church in the primitive times? not ye that plead for a body of sin and death to the grave, which spots you, and keeps you defiled.

And we are 'not to hold the faith of our Lord Jesus Christ with respect of persons, because of gold rings, gaudy apparel, or gay clothing,' for it is forbidden, as *Jas.* ii. And faith, if it hath no works, is dead in itself; 'for as the body without the spirit is dead, so faith without works is dead also.' So these are not the works of the law which the apostle speaks

of, but the works of faith, which Christ is the author of, whose faith works by love. And take heed of that 'unruly member, the tongue, for therewith bless we God, even the Father, and therewith curse we men, who are made after the similitude of God.' By this God's works are cursed. Is it not so, ye professors? mind it: do not ye bless God, and curse men? 'but who is a wise man and endued with knowledge among you, let him shew by good conversation,' (mark, good conversation,) this is the wise man, his works are in meekness of wisdom. What wisdom? not that which is below, which is earthly, sensual, and devilish, envy, strife, and all manner of wicked works, &c.

'The wisdom that is from above, is pure, peaceable, gentle, and easy to be entreated, full of mercy and good works,' &c. *Jam.* iii. (Mark, ye professors, here are fruits of possession,) 'whosoever, therefore, will be a friend of this world, maketh himself the enemy of God. And the spirit that dwelleth in man, lusteth after envy: and 'he that hath no power over his own spirit, is like a city whose walls are broken down.' Therefore look, ye professors, whether your walls are not broken down, that have no power over your own hearts; for the power is walls: and all ye that hold a profession in your own spirits, and have not the power over them, your city walls are broken down, *Jam.* iv. *Prov.* xxv. 28, 'ye have lived in pleasures on the earth, and in wantonness, and have nourished your hearts as in a day of slaughter. Ye have condemned the just, and he hath not resisted you.' Therefore, consider this, all ye wanton professors, that live in pleasure, that have nourished your hearts as in a day of slaughter, and condemned and killed the just, pharisee like. Is not this the birth that is not born of the spirit, but of the flesh? *Jam.* v. and the apostle James commands, in his general epistle to the church, 'not to swear at all,' but keep to yea and nay, (but ye throw the command both of Christ and the apostle aside, and command people to swear.) *Matt.* v. *Jam.* v.

Peter also writes to the elect, 1 *Pet.* i. 'according to the foreknowledge of God the Father unto the sanctification of the spirit, through obedience and sprinkling of the blood of Jesus Christ,' [mark,] the sanctification and obedience, and sprinkling of the blood of Jesus. This is profession, and is more than talk. Blessed be God, even the Father of our Lord Jesus Christ, which, 'according to his abundant mercy hath begotten us again: (mark, hath begotten us again,) unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance immortal and undefiled, (mark,) that fadeth not away, reserved in heaven for you, all God's true believers, which are kept by the power of God through faith unto salvation, receiving the end of your faith, the salvation of your souls.' Here is the saint's keeper, the power of God.

And the apostle saith, 1 *Pet.* i. 12, 'the gospel by the Holy Ghost sent

down from heaven.' So this is according to the apostle, and the gospel is the power of God, which they had not received of man, nor by man, but of Jesus Christ. *Gal.* i. 11, 'Wherefore gird up the loins of your minds, and be sober;' and trust perfectly on the grace that is brought unto you by the revelation of Jesus Christ.

Now ye professors, that deny revelation, ye deny that which brings the grace and the gospel from heaven. 'For we are not redeemed,' saith the apostle, 'with corruptible things, as silver and gold, for our vain conversation, but with the precious blood of Christ, as of a Lamb undefiled or without spot, which was ordained before the foundation of the world, [mark,] but was delivered in the last times for your sakes.' And now ye professors, that talk so much of redemption by the blood of Christ, are not ye in your vain conversation, and unredeemed? by the which means, to wit, Christ, we do believe in God that raised Christ from the dead, and gave him glory, that our faith and hope might stand in God. And the apostle saith, 'seeing your souls are purified in obeying the truth, through the spirit, &c. being born again anew not of a mortal seed, but immortal, by the word of God, which liveth and abideth forever.' And this we witness, as 1 *Pet.* i. &c. And this word by which we are born anew, is preached amongst you, which is not the letter, for that is perishing: And *Pet.* ii. 'to whom ye come as to a living stone disallowed of men, but chosen of God, and precious; and ye as living stones be made a spiritual household, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Behold I lay in Zion,' saith he, 'a chief corner-stone, elect and precious, and he that believeth herein shall not be ashamed.' And we are not ashamed of him before men: 'and to us that believe, he is precious; but unto them who are disobedient, [mark, disobedient,] a stone of stumbling and a rock of offence.' Yea, by such builders in the letter without the spirit, like pharisees, is disallowed, but the same is made the 'head of the corner.'

And the believers in Christ 'are a chosen generation, a royal priesthood, (mark, the church which is made up of men and women, the believers which are born again, a holy nation, a peculiar people) that ye should shew forth the virtues of him' [to wit, Christ,] that hath called you.' And this we witness; glory to God forever: which in times past were not a people, but now are the people of God, &c. 'For Christ also suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was there guile found in his mouth, who when he was reviled, reviled not again; when he suffered, he threatened not, but committed it to him that judgeth righteously: who his own self bore our sins in his body [mark,] on the tree, that we being delivered from sin should live in righteousness,' not in unrighteousness and a body of sin, and plead for it for term of life, 'by whose stripes we are

healed,' (to wit, Christ's,) for ye were as sheep gone astray, but are now returned unto the shepherd and bishop of your souls.

And this we, his sheep, that hear his voice, do witness; and that all are astray, until they return to Christ, the shepherd and bishop of their souls, as 1 *Pet.* ii. throughout. 'For Christ also hath suffered for sins, [mark, his sufferings were for sins,] the just for the unjust, that he might bring us to God, and was put to death concerning the flesh, [mark, concerning the flesh, not as he was God,] but was quickened in the spirit, by the which, (to wit, the spirit,) he preached to the spirits that are in prison.' [Mark,] see ye this, or do ye hear this preacher? The prisoners of hope have and do, and he hath said unto the prisoners, 'shew yourselves forth,' and they have shewed themselves forth, though you have evily entreated them, as the pharisees and chief priests did Christ.

And it is a good conscience, that maketh request to God by the resurrection of Jesus Christ, who is at the right hand of God, to whom the angels and powers are subject, as 1 *Pet.* iii. throughout. And it was, and is by the unjust, that Christ the just suffers still, and chiefly by the unjust professors, as he did by Saul and the professing pharisees, and as we do now by you professors.

And 1 *Pet.* iv. 'Forasmuch then as Christ hath suffered for us in the flesh, (mark, for us in the flesh,) arm yourselves likewise with the same mind, that he which hath suffered in the flesh hath ceased from sin, (mark, from sin,) that he henceforward should live as much time as remaineth in the flesh, not after the lusts of men, but after the will of God, which shall give account to him, who is ready to judge the quick and the dead.' And rejoice inasmuch as ye are partakers of Christ's sufferings. Mark, as ye are partakers of Christ's sufferings; this is not only talk of his sufferings, as many professors of the letter, that killeth, do; and deny the having of the spirit, that quickeneth now a-days, which the apostles and the saints had.

'But ye that are partakers of Christ's sufferings, that when his glory shall appear, ye may be glad and rejoice; but let none suffer as an evil doer, &c. but as a christian, let him not be ashamed, but let him glorify God on his behalf. And let them that suffer according to the will of God, commit their souls unto him in well doing, as unto a faithful Creator, as 1 *Pet.* iv. throughout.

And 1 *Pet.* v. Peter saith, 'I beseech you who am also an elder, and a witness of the sufferings of Jesus Christ, and also a partaker of the glory that shall be revealed.' Mark, here is a glory that was to be revealed; then revelation was not past: for the witnesses of Jesus do witness it still, and are partakers of his glory: blessed be God forever.

And further the apostle saith, 'deck yourselves inwardly in lowliness of mind,' mark, an inward decking in lowliness of mind. 'For God re-

sisteth the proud, but giveth grace unto the humble. And the God of all grace which hath called us [mark, us his people,] unto his eternal glory by Christ Jesus, after ye have suffered a little, confirm, strengthen, and establish you.' And this we witness: blessed be the Lord, who hath called us to this eternal glory by Christ Jesus, as 1 *Pet.* v.

And *Mat.* xvii. 5, 2. *Pet.* i. 17. 'God said, this is my beloved Son, in whom I am well pleased, hear ye him.' Mark, this voice came from heaven, which is to be obeyed. 'But we have a more sure word of prophecy, to the which ye do well that ye take heed, as unto a light, that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' Mark, 'in your hearts:' And all true christians are to take heed to the light, until this star do arise in their hearts. And the apostle saith, 'whereby most great and precious promises are given unto us, that by them ye should be partakers of the divine nature, &c. which hath obtained the precious faith with us, by the righteousness of our God and Saviour Jesus Christ.' Mark, partakers of the divine nature and precious faith. This is more than a profession of the letter without.

And further it is said, 'wherefore brethren give rather diligence to make your calling and election sure. For if ye do these things, ye shall never fall,' &c. And this is every christian's duty to mind; to mind those things, as it is written. 2 *Pet.* i. 'For if they, after they have escaped from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, are yet entangled and overcome, their latter end is worse than their beginning.' So it is clear, to live in the filthiness of the world, and make a profession of God and Christ, will stand them in no more stead than the workers of iniquity, that must depart, though they call him 'Lord, Lord.' And such may put the day of the Lord afar off, and live as in security; but it will come upon them 'as a thief in the night,' and 'a thousand years with the Lord are as one day,' as may be seen, 2 *Pet.* ii. 20. and iii. 8, 9, 10.

And John writes in his one general epistle, 'that which was from the beginning, which we have heard, [mark,] which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.' Mark, seen, heard, and handled. 'The life appeared, and we have seen it and bear witness: (mark, they bore witness to what they had seen, heard and handled,) and shewed unto you eternal life, which was with the Father, and appeared unto us.' So they shewed unto others what they had seen, heard and handled: these were and are the true witnesses. That I say, which we have seen and heard, 'declare we unto you, that ye may have fellowship with us, and our fellowship is with the Father and the Son, Jesus Christ.' Mark, here is a fellowship with the Father and Son, not made up with the letter that killeth. 'And this then is the message, which we have heard of him, (mark, heard of

him,) and declare unto you, that God is light, and in him is no darkness at all.' This is the message they declared, and this is the message we declare; what we have heard and seen. 'If we say we have fellowship with him, (to wit, Christ,) and walk in darkness, we lie, and do not the truth,' though some professors may say, to do the truth, that sets up a covenant of works: as though truth and the scriptures were given forth for nothing, but to be talked of, and not to be done, as 1 *John* i. 1. And 1 *John* ii. 'my babes, these things write I unto you, that you sin not. If any man sin, we have an advocate with the Father, Jesus Christ the just, and he is the reconciliation for our sins, and not for our sins only, but also for the sins of the whole world. And he that keepeth his word, in him, (mark, in him,) is the love of God perfect indeed. Hereby know we, that we are in him,' (mark, in him, to wit, Christ.)

Again, 'little children, I write unto you,' saith he, 'that your sins are forgiven you for his name's sake. And I write unto you, young men, because you have overcome the wicked one, and the word of God abideth in you. (Mark, overcome.) I write unto you, fathers, for ye have known him from the beginning, (to wit, Christ in his divinity, for in the beginning was the word,) or, known him as he was God. 'Let that therefore abide in you, that same, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, (observe, in you,) ye also shall continue in the Son and in the Father. And this is the promise that he hath promised us, eternal life. And these things have I written unto you concerning them that deceive you: but the anointing which ye have received of him, dwelleth in you, [mark, in you,] and ye need not that any man teach you, [mark,] but as the same anointing teacheth you of all things, and is truth, and is not lying; and as it hath taught you, ye shall abide in him.' Therefore it is good to keep to this teacher: and take heed of the deceiver that will draw you out from this teacher, and tell you, there is no overcoming of the body of sin on this side the grave, that the strong man may keep the house. For God's minister saith, 'if ye know that he is righteous, know ye that he which doth righteously is born of him,' and whosoever doth not righteously is not of God. And whosoever is 'born of God, sinneth not, for the seed of God abideth in him, neither can he sin, because he is born of God.' In this the children of God are known from the children of the devil. For ye know that he appeared, that he might take away our sins, 'and in him is no sin. Whosoever abideth in him, sinneth not.' 1 *John* iii. 'And the blood of Jesus Christ cleanseth us from all sin.' And he that saith he remaineth in Christ, 'ought even so to walk as he walked:' and not only to talk as he talked. And do not ye give the apostle the lie, that say the blood of Christ will not cleanse you on this side the grave?

Again, 'little children, let no man deceive you; he that doth righteousness, is righteous. And he that committeth sin, is of the devil, for the devil sinned from the beginning. For this purpose appeared the Son of God, that he might destroy the works of the devil, (that is sin,) for his works are sin: and Christ through death destroyed death, and the devil the power of death.

'And every man that hath this hope, (what hope?) Christ in you the hope of glory; purifieth himself, even as he is pure.' Note, this is more than an outward letter-profession. And this is his commandment, to wit, Christ's, that 'we believe in the name of his Son Jesus Christ, and love one another,' as he gave commandment. 1 *John* iii. And 1 *John* iv. 'in this the love of God appeared towards us, because God sent his only begotten son into the world, that we might live through him. Herein is love, and not that we loved God, but that he loved us, and sent his Son to be a reconciliation for our sins. Beloved, if God so loved us, we ought to love one another. And hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son, to be a Saviour of the world: and whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God. And we have known and believed that God is love, and he that dwelleth in love, dwelleth in God, and God in him, as 1 *John* iv. 'whosoever, therefore, believeth that Jesus is the Christ, is born of God, &c. And he that is born of God overcometh the world: and this is the victory that overcometh even your faith.' Mark, if all they that are called christians were the true believers, then were they all born of God, then they would overcome the world: and if all they that are called christians were in the true faith that Jesus Christ is the author and finisher of, then would they plead for victory as the true minister did, and not say there is no victory here over the body of sin and death. 'And who is it that overcometh the world, but he that believeth that Jesus is the Son of God; and this is that Jesus Christ, that came by water and blood, and it is the spirit that beareth witness; for the spirit is truth.' 1 *John* v. 6.

Now ye that say, ye have not the same spirit as the apostles had, ye are not true witnesses; for ye say, there are but two spirits, a good, and bad; so ye must have the bad, if ye have not the good which the apostles had, according to your own judgment.

'And there are three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three that bear witness on earth, the Spirit, the Water, and the Blood, and these three agree in one:' for this is the witness of God, which he testifieth of his Son: which God's witness is a greater than the witness of men. 'And he that believeth in the Son of God, [mark,] hath the witness in

himself.' And this we believe and witness, and he that doth not, hath made him a liar.

And ye professors, who have given new names to the Father, the Word, and the Holy Ghost, (as Trinity, and three distinct persons,) and say the scripture is your rule for your doctrine, but there is no such rule in the scripture, to call them by these new names, which the apostle that gave forth the scripture, doth not give them: and because we do not call the Father, and the Word, and the Holy Ghost by your new names, therefore do you falsely say, that the Quakers deny Father, Son, and Holy Ghost; which, we own in those names and sound words, in which the holy men of God spake them forth by the Holy Ghost, which ye give other new names to, and yet say, ye have not the same spirit, which they had that gave forth the scriptures. So, which is to be followed, judge yourselves. 'But this is the record that God hath given unto us eternal life, and this life is in his Son.' And we know that the Son of God is come, and hath given us a mind to know him, which is true, and 'we are in him that is true, [mark, that is,] in his Son Jesus Christ,' this same is very God and eternal life: and this we the people of God, in scorn called Quakers, do witness.

And 2 *John* i. 'for there are many deceivers come into the world, who confess not Jesus Christ come into the flesh, he is a deceiver, and antichrist.' Now all the christians (so called,) in the world, and the Turk, will confess Christ come in the flesh outwardly. So then by this outward confession, these cannot be deceivers nor antichrist by your doctrine; but the apostle saith, 'if Christ be not in you, ye are reprobates: and he that hath the Son, hath life; and he that hath not the Son, hath not life.' And these were the deceivers that inwardly ravened, but had the sheep's clothing, the outward profession. And 1 *John* ii. the deceivers are there described to be such as have not the anointing within them, and draw others from it, and such as have the form of godliness, but deny the power, which are to be turned away from. And whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: but he that continueth in the doctrine of Christ, hath both the Father and the Son; and 'if there come any among you, and bring not this doctrine, receive him not in your house, neither bid him God speed; for whoso doth, is partaker of his evil deeds.' So as Christ was manifest in the flesh, above sixteen hundred years since, if he come to 'dwell in man's heart' by faith, he is manifest in their flesh, there is the anointing known within, condemning sin in their flesh, that they through him might become the righteousness of God: and so, 'he that believeth in the Son of God, hath the witness in himself.' And Jude writes to them, which are 'called and sanctified of God the Father, and reserved in Christ Jesus,' (mark, are sanctified,) and such as are sanctified, are holy;

for is not to sanctify them, to make them holy? but do not ye affirm, that none are sanctified or made holy on this side the grave, contrary to the apostles' doctrine? and so ye give the apostles the lie, as ye do unto us.

And further he writes unto them of the common salvation, and that they were 'earnestly to contend for the faith, that was once delivered unto the saints.' This common salvation, which is 'Christ, that tasted death for every man, and enlightened every man, and his grace hath appeared unto every man that brings salvation;' and contending for the faith is it not to contend for that which Christ is the author and finisher of in their hearts? 'and when Michael, the archangel strove against the devil, and disputed with the devil concerning the body of Moses, he durst not blame him with cursed speakings, but said, the Lord rebuke thee.' And now are not the professors like the devil here disputing about the body of Christ, which body they are ignorant of, whom the Lord rebuke. If they know his body, his flesh, or his blood, then they would know the meat which comes down from heaven, which is our food, by which we live, whom ye nickname, and in scorn call Quakers.

But it is come to pass what the Lord Jesus Christ and the apostles declared, how that there should come mockers in the last times, which should walk after their ungodly lusts; and this we have daily experience of; and these are the makers of sects, which have almost filled the world with them who are fleshly, having not the spirit that the apostles were in, and so not in the unity of it. 'But ye beloved,' saith he, 'edify yourselves in the most holy faith, praying in the Holy Ghost.' (Mark, in the Holy Ghost.) But ye professors say, ye have not the same Holy Ghost as the apostles had, so cannot pray in it: and ye say, there is no victory here. So ye have not the same holy faith, which they had, which gave them victory, as in *Jude*, ye letter-professors may read your conditions, who are like the raging waves of the sea, &c.

And John, *Rev.* i. saith, 'Jesus Christ which is a faithful witness, and the first begotten from the dead, and Prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood.' So John doth not plead for sin here for term of life, (like the letter-professors,) but saith, they are washed from their sins. 'And has made us kings and priests unto God, even his Father: behold, he cometh with clouds, and every eye shall see him, even they which pierced him through; and all the kindreds of the earth shall wail before him,' to wit, Christ. And 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come: the Almighty.'

And 1 *John*, (saith he,) 'your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle of Patmos for the word of God, and the witnessing of Jesus Christ,' &c. (Mark, your brother in tribulations and in the kingdom.) Here is not only an

heir of the kingdom, but in it. And this many witness, that are the witnesses of Jesus Christ, and know the patience of Jesus. And in this *ch.* i. John sets forth Christ to the seven churches, wherein he seven times saith, 'he that hath an ear to hear, let him hear what the spirit saith unto the seven churches.' So here the spirit is the speaker, as may be seen *Rev.* ii. iii. 'and in his right hand,' to wit, Christ's, 'he held the seven stars: and out of his mouth went a sharp two-edged sword.' (Mark, out of his mouth, &c.) And he saith, 'I am alive that was dead: and behold I am alive for evermore: and I, (to wit, Christ,) have the keys of hell and death.' And he saith, 'to him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God: and be thou faithful unto death, and I will give thee a crown of life. *Rev.* ii. 8, 10, 17. 'To him that overcometh will I give to eat of the manna that is hid: and will give him a white stone, and in this stone a new name written, which no man knoweth, saving he who receiveth it. And thus saith the Son of God, who hath his eyes like a flame of fire, and his feet like fine brass, ver. 18, 26. For he that overcometh, and keepeth my works unto the end, to him will I give power over nations, and he shall rule them with a rod of iron, and as the vessels of a potter shall they be broken. Even as I received of my Father, so will I give him the morning star. He that hath an ear, let him hear what the spirit saith to the churches.' But your churches now a-days say, there is no hearing of this immediate spirit; and ye say yourselves, there are but two spirits; so then ye have gotten another spirit to hear and speak to you, than that which spake to the churches, and it seems ye had no ear to hear the spirit that spake to the churches.

But we do witness this spirit's teaching, and do hear him; blessed be the Lord forever. And *Rev.* iii. 'these things write unto the church which is at Sardis, saith he that hath the seven spirits of God, (to wit, Christ,) and the seven stars, I know thy works, for thou hast a name that thou livest, but thou art dead.' Mark, is not this the condition of many of the professors in Christendom, that have the name christian, but are dead from the life, and power and spirit that was in the apostles? and upon such Christ will come as a thief. 'And thou shalt not know what hour I will come upon thee,' saith Christ, [mark,] 'but thou hast a few names in Sardis which have not defiled their garments.' O brave saints! what will ye letter-professors say to these? Christ saith, they have not defiled their garments; these were perfect then, were they not? 'And they shall walk with me,' to wit, Christ, 'in white, for they are worthy. And he that overcometh shall be clothed in white array, and I will not blot out his name out of the book of life. But I will confess his name before my Father and his angels.' Blessed be the Lord forever. 'Let him that hath an ear hear what the spirit saith to the churches.'

But ye that deny this spirit's speaking now a-days, are none of these churches.

And again he saith, 'write unto the angel of the church of Philadelphia, these things saith he that is holy and true, (to wit, Christ,) which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth, I have set before thee an open door, that no man can shut.' And this we witness who have kept the word, and have not denied his name. And they that keep his word of patience, he will deliver them from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth. And all are to hold fast that which they have received from Christ, that no man take their crown. 'And he that overcometh, (saith Christ,) will I make a pillar in the temple of my God, and he shall no more go out; [mark,] no more go out, and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh out of heaven from my God; and I will write upon him my new name.' O blessed writer and Saviour! let him that hath an ear, hear what the spirit saith unto the true church now a-days, which we hear, blessed be his name forever.

And again: 'write these things, saith the amen, the faithful and true witness, the beginning of the creatures of God.' And this was to the angel of the church of the Laodiceans, who were neither hot nor cold. Look, ye letter-professors, to this, that say, ye are rich and have need of nothing; see if ye be not poor, blind, miserable, wretched and naked, &c. And are not ye neither hot nor cold, and doth not Christ threaten to spew out such out of his mouth?

'Behold,' saith Christ, 'I stand at the door and knock;' what door is this, think ye? is it not the door of the heart? 'if any man hear my voice, and open the door, I will come in unto him, [mark, come in,] and will sup with him and he with me.' And do not ye letter-professors tell us, there is no hearing of the voice of Christ now a-days; and he is in heaven, and will not come till the end of the world? so then there is no supping with Christ, till the end of the world, nor any opening of the door for him to come in among you. But they that have heard his voice, have opened the door, and he is come in to them, and he sups with them, and they with him. And this we witness: he that hath an ear let him hear what the spirit saith unto the churches. *Rev.* iii. throughout.

And *ch.* iv. see the holy cry: 'holy, holy, holy Lord God Almighty, which was, which is, and which is to come. And thanks were given to him that sat upon the throne, which liveth forever and ever; and they cast down their crowns before him.' And so must all do, before they be crowned with Jesus, who is 'worthy to receive glory, and honour, and power, forever and ever.'

And John, (*Rev.* v.) saw that no man in heaven, nor in earth, nor under the earth was able to open the book, neither to look thereon. Therefore, John wept, because he saw no man was found worthy to open and read the book, nor to look thereon. But one said unto him; 'behold the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof.' For it is he that opens, and he that shuts; and if he open, no man can shut, and if he shut, no man can open. And it is he that opens to his people now the book of the law and prophets, and gospel and revelation, and the book of life, which we witness. 'And I beheld a Lamb as though he had been killed, which had the seven horns and seven eyes, which are the seven spirits of God, sent unto all the world, and they that sung a new song, saying, thou art worthy to take the book, and to open the seals thereof, because thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, tongue, people and nation, and thou hast made us unto our God kings and priests; and we shall reign on the earth.' [Mark, reign on the earth,] and also, such that John heard, saying with a loud voice, 'worthy is the Lamb that was killed to receive power and riches, wisdom, strength, honour, glory and praise, &c. and we say the same.

'And all creatures which are in heaven and on the earth, and under the earth and in the sea, and all that are in them heard I, saying, praise and honour, glory and power be given to him that sitteth upon the throne and unto the Lamb for evermore.' And so he is to be worshipped that liveth for evermore. *Rev.* v. And *Rev.* vi. how the Lamb Christ Jesus opens the seals; and all is sealed, till he open, for 'the natural man perceiveth not the things of God, for they are spiritually discerned.' And when the Lamb had opened the fifth seal, 'John saw the souls of them that were killed for the word of God, and for the testimony which they maintained, and they cried with a loud voice, saying, 'how long Lord holy and true dost thou not judge and avenge our blood on them that dwell upon the earth?' so it is God that doth avenge the blood of the persecuted, upon their persecutors. And his people are commanded not to avenge themselves, for vengeance is his and he will repay it. And long white robes were given to every one of these sufferers for Jesus; and it was said unto them that they should rest for a little season, until their fellow-servants and brethren should be killed as they were.

And the Lamb opening the sixth seal, the great men and the rich men, &c. hid themselves amongst the rocks and dens, and mountains, and said unto the mountains and rocks, 'fall upon us and hide us from the presence of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who can stand?' think on this, ye that have been our persecutors above these twenty-six years, for the wrath of the Lamb will find you out. *Rev.* vi. When the sun is

turned as black as sackcloth of hair, and ye know the great earthquake, then ye will not scoff at, nor persecute the people of God, in scorn called Quakers.

And *Rev.* vii. these are they which came out of 'great tribulations, and have washed their robes,' and have made their 'robes white in the blood of the Lamb.' (Mark, have washed,) therefore, are they in the presence of the throne of God, and serve him day and night in his temple; and he that sitteth on the throne will dwell among them, and they shall hunger no more, nor thirst any more neither shall the sun light on them, nor any heat, for the Lamb which is 'in the midst of the throne shall govern them.' Here is the Governor of God's washed and suffering people, and he (to wit, Christ,) shall lead them, [mark,] into the living fountains of waters, 'and God shall wipe away all tears from their eyes.' And this we believe, and can cry with a loud voice, 'salvation cometh of our God, that sitteth upon the throne, and of the Lamb;' and do know the palms in token of victory. And *Rev.* viii. where the Lamb opened the seventh seal, then did the trumpets begin to sound, and the 'prayers of the saints were offered upon the golden altar,' which was before the throne of God. And at the sounding of the fifth angel, the bottomless pit was opened where the locusts came out, which were to 'vex them that had not the seal of God in their foreheads,' and these locusts had a king over them, whose name is called in Hebrew, Abaddon, and in Greek, Apollyon, Destroyer.

And at the sound of the sixth angel's trumpet, there came destruction upon such as 'worshipped devils and idols, gold and silver, and brass, wood and stone, which could neither see, hear, nor go: and yet they repented not that remained undestroyed, neither of their sorcery, murder, fornication, nor theft. *Rev.* ix. And in the days of the voice of the seventh angel's sounding with his trumpet, the mystery of God should be finished, as he hath declared by his servants the prophets. *Rev.* x.

And there were then great voices in heaven at the seventh angel's sounding, saying, 'the kingdoms of this world are our Lord's, and his Christ's, and he shall reign for evermore.' And the twenty-four elders which sat before God on their seats, 'fell down on their faces and worshipped God, (not the beast,) saying, we give thee thanks, Lord God Almighty, which art, (that is, present,) and which was, and which art to come; for thou hast received thy great might, and hast obtained thy kingdom, and the Gentiles were angry, and thy wrath is come, the time of the dead that they should be judged; and thou shalt give reward unto thy servant, the prophets thy saints, and to them that fear thy name, to small and great, and shalt destroy them that destroyed the earth,' *Rev.* xi. which after the witnesses were slain and taken up into heaven, which tormented their persecutors, that made merry over them

when they had slain them; 'the dragon with his tail drew the third part of the stars from heaven, and cast them to the earth.' This dragon stood before the woman to devour her child when she had brought it forth; but so soon as she had brought forth the man-child which should 'rule all nations with a rod of iron, her Son was taken up unto God's throne and she fled into the wilderness, where she hath a place prepared of God, where they should feed her one thousand two hundred and sixty days; and then the dragon was wroth with the woman, and went and made war with the remnant of her seed, which keep the commands of God, and have the testimony of Jesus, when he was cast out of heaven into the earth, the old serpent that deceives all the world, and his angels were cast out with him: then I heard a voice, saying, now is salvation in heaven, and strength and the kingdom of our God, and the power of his Christ.' 'For the accuser of our brethren is cast down, which accused them before our God day and night, but they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them: (mark, dwell in heaven,) but woe be to the inhabitants of the earth, and the sea; for the devil is come down unto you with great wrath, knowing that he hath but a short time to reign.' So it may be seen here, who were the original of them, that persecuted the woman, and the remnant of her seed, to wit, the dragon, the devil, the deceiver. *Rev.* xi. 12.

'And then after the woman was gone into the wilderness, the beast rose out of the sea, and the dragon gave his power to him, and they worshipped the dragon;' and then the cry was, 'who is able to make war with the beast? And he opens his mouth with blasphemy against God, and to blaspheme his name, his tabernacle, and them that dwell in heaven.' Mark, this beastly spirit, who has not the spirit and power the apostles had. And this beast was to continue forty-two months; and it was given to this beast to make war with the saints, and to overcome them; and power was given unto him over all nations, kindreds and tongues, and all that dwell upon the earth shall worship him, to wit, the beast, and he and they may say, there is no perfection and overcoming, and may cry up the body of sin and death to the grave. So all worshipped him, whose names are not written in the book of life. Mark, here is the writing-book of the Lamb, which was 'slain from the beginning of the world,' slain not only at Jerusalem, without the gates. If any man hath an ear let him hear.

'I beheld another beast come out of the earth with two horns, like the lamb.; Mark, here the beast would be like the lamb, but he speaks like the dragon, not like the lamb. And this beast did great wonders, he caused them which dwelt upon the earth to worship the first beast, and

as many as would not worship the image of the beast should be killed. So he made all, great and small, rich and poor, free and bond, to receive his mark in their right hand, and in their forehead; so he marked them, and sealed them with his evil spirit. *Rev.* xiii. And God seals his with his good spirit: ye are sealed with the spirit, (saith the apostle, *Eph.* iv. 30.) unto the day of redemption; and they that are sealed can set to their seals that God is true, that keep the testimony of Jesus the spirit of prophecy.'

And John said, *Rev.* xiv. 3. 'I looked, and lo, a lamb stood on Mount Zion, and with him a hundred forty-four thousand, having his Father's name written in their foreheads, and they sung a new song before the throne, &c. and no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth, and in their mouths was found no guile, for they were without spot before the throne of God. These are they which are not defiled with women, for they are virgins, these follow the Lamb whithersoever he goeth, these are bought from men, being the first fruits to God and to the Lamb.' And this we do believe: but can any of the letter-professors believe that such a company should be without guile in their mouths, and without spot? and none know this new song, but they that are without spot and guile, and by the spirit of God have their Father's name written in their foreheads.

'And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwelt upon the earth, and to every kindred, tongue and nation, saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come, worship him that made heaven and earth, and the sea, and fountains of waters.'

Now what will ye letter-professors say to John? have not your nations, kindreds and tongues had the gospel? ye have had the letter, but ye confess ye have not the same power, 'for the gospel is the power of God unto salvation,' &c. [mark,] but the letter killeth, and it was the power and spirit the apostles were in that gave life.

And have ye not persecuted every appearance of that, either by tongue or hand? let your doings answer. And here followed another angel, and said, 'Babylon is fallen, the great city, which made all nations drunk with the wine of the wrath of her fornication.' So as the gospel, the power of God is preached and received, Babylon falls.

And the third angel followed them, saying with a loud voice, 'if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, yea of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb. 'And this all must know who worship not God in spirit and truth; and they that do worship God, must come to truth

and the spirit of God in themselves. And here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. 'And I heard a voice from heaven, saying unto me, write, blessed are the dead which hereafter 'die in the Lord, even so saith the spirit, for they rest from their labors, and their works follow them. And I looked and beheld a white cloud, and upon the cloud was one sitting, (mark, upon the cloud one sitting,) like the son of man, having on his head a crown of gold, and in his hand a sharp sickle. And another angel cried, the harvest was ripe, thrust in the sickle.' And blessed are their eyes that see God's reapers reaping down the tares, and gathering the wheat, and cutting down the vines of the vineyard of the earth, and casting them into the winepress of the wrath of God, as *Rev.* xiv.

And *Rev.* xv. 'I saw as if it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and his image and his mark, and the number of his name standing at the sea of glass, having the harps of God,' not the harps of men: 'and they sung the song of Moses the servant of God, and the song of the Lamb, (mark, the Lamb Christ Jesus,) saying, great and marvellous are thy works, Lord God Almighty! just and true are thy ways King of saints! who shall not fear thee, O Lord, and glorify thy name? for thou art only holy, and all nations shall come and worship before thee,' that is, in spirit and truth, and they must find it in their heart, 'for thy judgments are manifest.' *Rev.* v.

And when the seven angels poured out the seven vials of the wrath of the Lord God Almighty upon the earth, what sores fell upon them that had the mark of the beast and worshipped his image? and how did the beast rage and blaspheme? and his kingdom became darkness, and they gnawed their tongues for pain.

'And I saw the frogs come out of the mouth of the dragon and of the false prophets, for they are the spirits of devils working miracles, to go unto the kings of the earth and of the whole world, to the battle of that great day of the Lord God Almighty;' and here is the end of these gatherings. And I heard the angels of the waters say, that by pouring out his vials upon the waters they became blood. 'Lord thou art just, which art, and which was, holy, because thou hast judged these things; for they shed the blood of the saints and prophets, therefore hast thou given them blood to drink; for they are worthy; so it is God that gives them blood to drink, and repays it upon all the persecutors. And I heard another voice out of the sanctuary, saying, 'even so, O Lord God Almighty, true and righteous are thy judgments.' *Rev.* xvi. 'Behold, I come, as a thief: blessed is he that watcheth, and keepeth his garments, least he walk naked, and men see his filthiness.'

'And the seventh angel pouring out his vial into the air, there came a loud voice out of the temple and throne, saying, it is done, &c. And

there were voices, and thunderings, and lightnings, and great earthquakes, such as were not since men were upon the earth, even so mighty an earthquake; and the great city was divided into three parts, &c. And great Babylon came into remembrance before God, to give unto her the cup of the fierceness of his wrath.' Look, letter-professors, is not the city divided into three parts, papists, protestants, and Turks? and see if ye have known this earthquake, lightning and thunders. *Rev.* xvi. 'And after the true woman went into the wilderness, and the man-child was caught up into heaven; and the beast and his image, the whore, got up, which the kings and the inhabitants of the earth are drunk with the wine of her fornication, who hath a golden cup in her hand full of the wine of her fornications, and in her forehead a name written, (mark, written,) mystery Babylon the great, the mother of whoredoms, and of the abominations of the earth: and I saw this woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus,' saith John.

So it is clear it is the whorish and beastly spirit that persecutes the saints, who have their power from the dragon; and always worshipped him, whose names are not written in the book of life from the foundation of the world. *Rev.* xviii. 'And this beast which ascended out of the bottomless pit, shall go into perdition, though they shall make war with the Lamb, but the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are on his side, are called chosen and faithful, &c. And he said unto me, the waters thou sawest, where the whore sitteth, are nations, people, multitudes, and tongues.' Therefore, look ye, nations, people, multitudes, and tongues, what sits upon you; for if she sit upon you, that have drank the blood of the martyrs and saints, ye must have a sad weight upon you, with that whorish spirit, that corrupts the earth, she will make you plead for your body of sin and death, while she sits a-top of you, for she cannot abide perfection, and will not let you own it.

But he saith, that ten kings shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire, which hath reigned over the kings of the earth, for God hath put it in their hearts to fulfil his will, and to do with one consent, for to give their kingdom unto the beast, until the words of God be fulfilled. *Rev.* xvii. 'And I saw an angel come down from heaven, with great power, so that the earth was lightened with his glory. (Saith John.) So as the earth is lightened, Babylon falls, and at her fall what a cry is there among the merchants? and all that have drank of her cup of fornications, who is become a cage of devils, and the hold of all evil spirits, and a cage of every unclean and hateful bird. 'And I heard a voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues.' So the Lord's people are coming

out, for her sins have reached unto heaven, and God hath remembered her iniquities: now must not she have her reward double? so though she sat as a queen, and said in her heart she should see no sorrow, nor mourning, therefore shall her plagues come in one day, death, sorrow, and famine, and she shall be burnt with fire, for strong is the Lord God, that condemneth her, and all shall bewail her that she hath reigned over.

'Oh! heavens, rejoice over her, and ye holy apostles and prophets, for God hath given judgment on her, for she shall be cast down, and found no more, for in her was found the blood of the prophets and of the saints, and of all that were slain upon the earth, in this whorish power and spiritual Babylon, confusion, the beast and dragon, whom God hath judged.

'And after these things I heard a voice of a great multitude in heaven, (mark, in heaven,) saying, hallelujah, salvation, and glory, and honour, and power, be unto the Lord our God, for true and righteous are his judgments, he hath condemned the great whore, who did corrupt the earth with her fornications, and hath avenged the blood of his servants shed by her hand.' And again they said, 'hallelujah, and the smoke rose up for evermore, and a voice came out of the throne, saying, praise our God all ye his servants, and all ye that fear him, both small and great.'

'And I heard like the voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, hallelujah, for the Lord God Almighty hath reigned; let us be glad and rejoice, and give glory unto him, for the marriage of the Lamb is come, and his wife hath made herself ready: and to her was granted that she should be arrayed in pure white linen and shining, for the fine linen is the righteousness of saints.'

And so, when Babylon was fallen, the marriage of the Lamb came, (the true church which Christ is the head of,) as the false woman, the false church fell, 'and blessed are they who are called unto the Lamb's supper, and he said unto me these words of God are true,' and we know it to be true, who are come to the supper and to the marriage of the Lamb. And John fell down to worship him that showed him these things, but said he, 'see thou do it not, for I am thy fellow-servant and of thy brethren, who have the testimony of Jesus, worship God.'

'For the testimony of Jesus is the spirit of prophecy,' and this we bear witness to. And all ye letter-professors that deny prophecy, and say it is ceased, ye have not the testimony of Jesus, for the testimony of Jesus is the spirit of prophecy. And John saw the heavens opened, and beheld a white horse, and he that sat on him was called 'faithful and true,' and he judgeth and maketh war in righteousness, and his eyes are as a flame of fire, and on his head many crowns, and a name written, that no

man knew but himself, he was clothed in a garment dipped in blood, whose name is called 'the word of God.' This is Christ who is seen in heaven on the white horse, and the warriors which were in heaven followed him upon white horses, clothed in 'white linen, white and pure.' 'And out of his mouth went a sharp two-edged sword, that with it he should smite the heathen, for he shall rule them with a rod of iron; and he it is that treadeth the winepress of the fierceness of the wrath of Almighty God, and he hath upon his garment and upon his thigh a name written, the King of kings, and Lord of lords, and this is Christ, blessed be the Lord forever.'

'And the beast and the mighty men of the earth made war with him and his followers, but the beast was taken, and the false prophet that wrought miracles, whereby he deceived them that received the beast's mark, and them that worshipped his image: and these both were cast alive into the lake of fire that burneth with brimstone. And there is the end of the beast and false prophet, that has been worshipped, and has deceived the world, that hath made war against Christ that is on the white horse and his followers, who hath the victory. 'And the remnant of them that worshipped the beast, were slain with the word that went out of his mouth, as may be seen.' *Rev.* xix. And here is the faith and patience of the saints. He that killeth with the sword, shall be slain with the sword, as *Rev.* xiii. 10. and he that leadeth into captivity, must go into captivity himself.

And so after the beast is in the lake of fire, and the false prophet, 'I saw Satan bound, and cast into the bottomless pit, and shut up and bound for a thousand years. And I saw seats, and they that sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which did not worship the beast nor his image, neither had taken his mark upon their forehead, nor in their hands; and they shall reign with Christ a thousand years: and blessed and holy is he that hath part in the first resurrection; for on such the second death shall have no power, and they shall reign with Christ a thousand years.' He doth not say, Christ shall come in person and reign with them, but they shall reign with Christ a thousand years; and when the thousand years are finished, 'Satan shall be loosed out of prison for a little season, and he shall go and deceive the people which are in the four quarters of the earth, even Gog and Magog, to gather them to battle: and they went up into the plain of the earth, which compassed the saints about, and the beloved city; but fire came down from God out of heaven and devoured them; so there is an end of them also: and the devil that deceived them, was cast into the lake of fire and brimstone, where the beasts and false prophets were cast before,

and shall be tormented even day and night for evermore.' And so here is the end of the devil also.

And then John, 'saw also the dead both small and great stand before God, and the books were opened, and another book which is the book of life; and the dead were judged of those things which were written in the books, (mark, in those books, where all men's words and actions are written, according to their works,) and all gave up their dead, and every man was judged according to his works, and death and hell delivered up their dead, and death and hell was cast into the lake of fire: and this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.' And this we know to be true, and believe, *Rev.* xx. that God will fulfil and perform by Christ Jesus. And then John 'saw a new heaven and a new earth, when the dragon, beast, whore, and false prophets, and devil were cast into the lake of fire: and Babylon was fallen, &c. And the first earth passed away, and was no more seen. And he saw the holy city, the new Jerusalem come down from God out of heaven, prepared as a bride trimmed for her husband, and I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God with them. And this we witness, blessed be the Lord God forever, who dwelleth with his people.

'And he that sat upon the throne said, behold I make all things new, and he said unto me, write, for these words are faithful and true, and he said unto me, it is done, I am Alpha and Omega, the beginning and end. (to wit, Christ.) I will give unto him that is a-thirst of the well of the water of life freely.' And this we witness, and need not go to buy of the sellers who have it not; and he that overcometh shall inherit all things, and I will be his God, and he shall be my son. 'But the unbelieving, fearful and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.

But will not the sorcerers, whoremongers, idolaters, liars and murderers say, that they are all believers in Christ? 'the devils believe, and tremble.' But ye do not believe in the light, as Christ commands, which should lead you from the second death; but ye hate the light, because your deeds are evil; and will not come to it, because it will reprove you. And so this is the condemnation that light is come into the world; but men love darkness rather than light: which light ye should believe and so become children of light, as Christ has commanded. So every true believer believeth as Christ has commanded; and in so doing, they obey his command.

And John said, *John* xxi. 'One of the seven angels talked with me,

saying, come, I will shew thee the bride, the Lamb's wife; and he shewed me the great city, holy Jerusalem, descending out of heaven from God.' And he that shewed it John, carried him away in the spirit to a great high mountain, &c. And so ye cannot see this holy city, new Jerusalem descending out of heaven from God, except ye be in the spirit that John was in, but this spirit ye deny. And so as the false city Babylon which was thrown down, seen by John then, and seen by the same spirit now, the great city, holy Jerusalem, that descends out from God, is set up, having the glory of God, and her shining was like unto a stone most precious.

'And the wall of the city had twelve foundations, and in them the names of the Lamb and of the twelve apostles, and it had twelve gates, and at the gates, twelve angels, and the names written, which are the names of the twelve tribes of the children of Israel, and he that talked with me, had a golden reed to measure the wall and the gates of the city: and the city lay four-square, and the length is as large as the breadth of it: and he measured the city with the reed twelve thousand furlongs.'

The Greek copy with *Arias Montanus'* interlineary translation hath it, *Revelations*, xxi. 16. σταδίοις δώδεκα χιλιάδων δώδεκα that is, furlongs, twelve times twelve thousand, that is, one hundred forty-four thousand, that is the length and breadth, and the height being equal, is twelve thousand, being in all, one million seven hundred twenty-eight thousand furlongs, that is, two hundred sixteen thousand miles, that is ten times the compass of the earth, as it is commonly accounted, or thereabouts. [Twelve,] in the prophetical manner of speech, is a full number, as twelve tribes: and the height, length and breadth being all twelve, is the completeness: and the wall twelve times twelve, the completeness of a wall in cubits, that is one hundred forty-four cubits, the wall bearing proportion to the city, as cubits to furlongs, as the enclosing to the enclosed. The length, and the breadth, and the height were equal, and he measured the wall thereof, one hundred forty-four cubits, by the measure of a man, that is of the angel: and the twelve gates were twelve pearls, and every gate is of one pearl; and the streets of the city are of pure gold, as shining glass. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light of it, and the people that are saved shall walk in the light of it, (mark, walk, not only talk,) and the kings of the earth shall bring their glory and honour unto it, and the gates of it shall not be shut by day, for there shall be no night there: and the glory and honour of the Gentiles shall be brought unto it, and there shall enter into it no unclean thing; neither whosoever

worketh abomination or maketh lies. But they which are written in the Lamb's book of life. [Mark, in the Lamb's book of life.] Though the gates stand open, and are not shut, none can enter in, no unclean one, nor any liar. The angels that stand at the gates, and which are ministering spirits in flames of fire, will keep such out. *Rev.* xxi.

And all ye letter-professors that plead for imperfection, and your body of sin and death to the grave, which are the devil's dregs, these gates are guarded against you with that great luggage on your backs to enter in at.

And *Rev.* xxii. John saw a 'pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' Happy are they that drink of this river. 'And in the midst of the street of it, and on each side the river was the tree of life, which bears twelve manner of fruits, and giveth fruits every month.' This is a fruitful tree that beareth every month, and is not this Christ? this is beyond all the trees in the earth. And the leaves of this tree served to heal the nation with, and there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, (to wit, the Lamb's,) and his name shall be in their foreheads, and there shall be no night there, and they need no candle, nor light of the sun, for the 'Lord God giveth them light, and they shall reign for evermore.' These words are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants, the things which must shortly be fulfilled. 'Seal not up the words of this book, for the time is at hand. He that is unjust and filthy, let him be unjust and filthy still.' So he will plead for his filthiness as long as he liveth. 'He that is just and righteous, let him be just and righteous still.' And he will plead for his righteousness, which he hath from Christ, as long as he liveth.

'Behold, I come shortly, and my reward is with me, to give unto every man according as his works shall be; I am Alpha and Omega, the beginning and ending, the first and last,' saith Christ: blessed are they that do his commandments, [mark, do not only talk,] that their right hand may be in the tree of life, and may enter in through the gate into the city: for without are dogs, biters, worriers and enchanters, whoremongers, murderers, idolaters, and whosoever loveth and maketh lies. Here it is clear, all such are without the gates of this city, new Jerusalem, though they may talk of it, and give their meanings to it.

'And I, Jesus, have sent my angels to testify these things in the churches.' And the true churches are to give regard and belief unto his words, though the false churches do not. And this Jesus sent from heaven after he was risen: and this I tell you professors that say there was no hearing of his voice from heaven after he was risen. 'I am

the root,' saith Christ, 'and of the generation of David, the bright and morning-star, and the spirit and bride saith, come, and let him that heareth, say, come, and let him that thirsteth come, and let whosoever will, take of the water of life freely.' And what could Christ say more? here all are invited to this water of life freely, but people had rather spend their money for that which is not bread.

The bride, that is married to Christ, bids others come to the marriage of the Lamb, and the spirit bids them come to Christ: but if they will neither hear the spirit nor the bride, they are left without excuse, and he that heareth Christ, is commanded to bid others come, and take of the water of life freely, and to come to Christ, and to hear him, as God saith, 'this is my beloved Son, hear ye him,' in whom he is well pleased, and not to hear them, that do displease him, but 'learn of me,' saith Christ, 'for I am the way, the truth and the life: and no man cometh to the Father but by me. And this we witness, (blessed be the Lord forever,) in the same spirit that gave forth the scriptures, therefore, as John saith, 'he that hath an ear to hear let him hear what the spirit saith to the churches.'

And we know, as Peter saith, that 'no prophecy,' in the scripture is of 'any private interpretation.' 2 *Pet.* i. 21. And now are not all ye professors of the letter, (that say you have not the same spirit that gave forth the scriptures,) private interpreters of them? and follow your own spirit as the prophet saith, and see nothing: for the prophecy came not in the old time by the will of man, but 'holy men of God spake as they were moved by the Holy Ghost,' and ye deny the having of this Holy Ghost now a-days, and call it an extraordinary spirit. Ye deny that which Christ sends to lead his church, into all truth by: and make a mock at the movings of it, and a scoff, as too often we have heard. 'And none can call Jesus Lord but by the Holy Ghost:' and the true church-fellowship is in the Holy Ghost. So it is an extraordinary spirit that people must pray and have fellowship in, and call Jesus Lord by, beyond man's spirit, by which the holy men's words are seen, which they spake as they were moved by the Holy Ghost, but ye cannot believe that there are any holy men now a-days, nor hardly believe them that were so in the apostles' days, nor before: and those scriptures which the holy men spake forth as they were moved by the Holy Ghost, and came not by the will of men; ye men in your own wills quarrel, jangle and dispute about, and are so wilful against others that witness the Holy Ghost, and are run into sects, one against another, and are not in fellowship, for how should ye that are out of the Holy Ghost be in the fellowship of the spirit?

And *Heb.* iv. 'For we which have believed do enter into rest, [mark, into rest,] and he that hath entered into rest, hath ceased from his own

works, as God did from his:' and so not to be saved by their own works, when they are ceased from them.

Now if all they, that are called christians, were the true believers in the light, as Christ the light commands, they would enter into him, their rest, and be children of the light, and cease from their own works, as God did from his, but unbelief shuts out, for they entered not in, because of unbelief, as *Heb.* iii. And the apostle saith, 1 *Thes.* i. 5. 'For our gospel unto you was not in word only, but in power and in the Holy Ghost.'

Now if your gospel be not in power and in the Holy Ghost, but only in word; how should we receive it, or you? for the 'gospel is the power of God;' and if ye have not the same gospel which the apostle had, which gospel is the power of God, then have ye not the gospel of God: for ye say, ye have not the same power, then ye have not the same gospel; then mark your portion as the apostle tells you. *Gal.* i. 8. And the apostle saith, 'we approve ourselves to every man's conscience in the sight of God.' 2 *Cor.* iv. 2. So it is the duty of every one that declares the gospel, and that has received to it, to approve themselves to every man's conscience, as the apostles did. And the apostle's words or doctrine was not yea, and nay: but hath not yours been yea and nay? is it not yea in the time of a sunshine, and nay in the time of a storm? and if it was not yea and nay, how come ye to turn from one religion to another so often? but we know the gospel is yea, and not nay; and 'all the promises of God are yea in him,' to wit Christ; 'are yea and amen,' to the glory of God, and it is God which establisheth us in Christ, where all the saints are established: and hath anointed us and established us, who hath also 'sealed us (mark, sealed us,)' with the spirit of promise, and hath given us the earnest of the spirit in our hearts,' (mark, the earnest of the spirit in our hearts,) 2 *Cor.* xxii. 'For as the sufferings of Christ abound in us, (mark, in us,) so our consolations abound through Christ:' and this we are sensible of, and all our mercy, peace, and comfort comes from him.

'For we are unto God a sweet savour of Christ in them that are saved, and in them that perish, to the one we are a savour of death unto death, and to the other the savour of life unto life.' 2 *Cor.* ii. 15, 16. And *John* xix. 3, 14, 'we know that we are translated from death to life, (mark, are translated,) because we love the brethren: and he that loveth not his brother, abideth in death; and he that saith, he remaineth in him,' to wit, Christ, 'he ought so to walk, as he hath walked.' 1 *John* xxvi. 'For as he is, [to wit, Christ,] (saith John,) even so are we in this world.' 1 *John* iv. 17. And now, would not ye professors of the letter, say, they blasphemed to say, that as Christ was, so were they in this present world? ye that profess him, and do not possess him, are not ye such? for they

that said they were Jews, and were not, (but the synagogues of Satan,) did not they lie and blaspheme? and are not they such that profess themselves christians, but are not, but in name only? 'for he is a Jew that is one inward: and the circumcision in the heart and in the spirit, not in the letter, whose praise is of God and not of man.' And so is not he a christian that is one inward in the heart, in the spirit, whose praise is not of men, but of God? *Rom.* ii. 29. And the apostle saith, 'seeing that ye have put off the old man with his works, and have put on the new man, which is renewed in knowledge after the image of him that created him.' Mark, ye professors, and others, that plead for your old man to the grave, here the old man was put off, and the new man put on, before they went to the grave, as the apostle saith, *Colos.* iii. 8, 9. And John the Baptist, who was a man sent from God, that came for a witness, 'to bear witness of the light,' said, 'he was not that light, but this light was the life in the word, and the light in men, and this light shineth in the darkness, and the darkness comprehended it not; and that was the true light, which lighteth every man that cometh into the world.' *John* i.

And *John* i. 26, 27, he saith, 'but there is standing one among you, whom ye know not, (speaking of Christ,) he it is that cometh after me, which was preferred before me.' And *John* i. 15, bearing witness of Christ, he cried, saying, 'this is he of whom I said, he that cometh after me is preferred before me, for he was before me.' Mark, before John, though as to his birth he came after him, but Christ was before John was, for 'all things that were made, were made by him.'

And *John* iii. 12, 13, where you may hear Christ's own words, 'if when I tell you earthly things ye believe not, how shall ye believe if I tell you of heavenly things? for no man ascendeth up into heaven, but he that descended down from heaven, even the Son of man which is in heaven,' mark, in heaven. And further, John saith, 'he that hath the bride, is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice.' He that is from on high is above all,' to wit, Christ, 'he is not of the earth;' how can ye give him then that by-name, humane, when John saith, he is not of the earth? mark, of the earth, for John saith, 'he that is of the earth, is of the earth, and speaks of the earth; he that is come from heaven is above all, and what he hath heard and seen, that he testifies, but no man receiveth his testimony, he that receiveth his testimony hath set to his seal that God is true.' *John.* iii.

And *John* v. 22, &c. 'For the Father judgeth no man, but hath committed all judgment to the Son,' because that all men should honour the Son, as they honour the Father; for he that honoureth not the Son, the same honoureth not the Father that sent the Son. Mark, all men should

honour the Son, for, 'he died for all men,' and, 'is the Saviour of all men,' especially those that believe, and, 'enlightens all men,' and, 'his grace hath appeared to all men,' to believe in and to teach them, which we are witnesses of, and testify unto. And *John* v. 24. 'verily, verily, I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.' Mark, hath, then he is passed from the body of death and sin: and this we witness. And again, 'verily, verily,' saith Christ, 'I say unto you, the hour shall come and now is, (mark, now is,) when the dead shall hear the voice of the Son of God, and they that hear shall live. Marvel not at this, for the hour shall come,' saith Christ, 'in which all that are in the graves shall hear his voice, and they shall come forth, they that have done good, to the resurrection of life; but they that have done evil, to the resurrection of condemnation.' So mark your doings, for it is not a serving of God with your lips, *John* v. but ye must be rewarded according to your doings.

And further Christ saith, 'John bare witness of me,' to wit, the light. But have not your professors borne witness against this light, and call it natural and an idol? which gives John Baptist the lie, who said it was the 'life in Christ, and light in men,' which we bear witness to. And Christ saith, 'the Father himself, who hath sent me, beareth witness of me, and ye have not heard his voice at any time, nor seen his shape:' and these were great letter-professors. And Christ saith to Philip, *John* xiv. ii. 'he that hath seen me, hath seen my Father: and believe that I am in the Father, and the Father is in me; and the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me doth the works.' So they that see not the Son, see not the Father; and they that see the Son, see the Father. And if any man doth his will, to wit, Christ's, he shall know his doctrine: so they that do not Christ's will, do not know his doctrine, though they may talk of it, as *John* vii. 17. And Christ saith, *John* xvi. 'the bread of God is he which cometh down from heaven, and giveth life unto the world. And Jesus said unto them, I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me shall not thirst. For I came down from heaven,' to wit, Christ, [mark, from heaven,] 'not to do my own will, but the will of him that sent me, and this is the will of him that sent me, that every man that seeth the Son and believeth in him, should have everlasting life, and I will raise him up at the last day.' And then the Jews murmured at him, as do the professors now, because he said he was the bread of life, and came down from heaven; and said, 'is not this Joseph's son? so looked upon him carnally, as the professors now do, and call him humane. And Christ said unto them, 'murmur not, for no man can come unto me, except the Father draw him, that sent me, and I

will raise him up at the last day?' and it is written in the prophets, 'they shall be all taught of God. Therefore every man that hath heard and learned of the Father, cometh to me.' Mark, that hath heard and learned of the Father, cometh to the Son, which we witness. And Christ saith, 'this is the true bread which cometh down from heaven, he that eateth of it shall not die;' and 'I am the living bread which came down from heaven,' saith Christ. And, 'if any man eat of this bread he shall live forever.' So it is not only talking of Christ, but eating and feeding of his flesh. 'For the bread that I will give, is my flesh, which I will give for the life of the world.' And this we witness to be our bread, and have eaten of it, and therefore must needs own this flesh of Christ to be our heavenly bread, which comes down from heaven, and cannot deny our food, our daily bread.

Then the letter-professing Jews murmured again, and said, 'how can this man give us his flesh to eat?' then said Jesus unto them, 'except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.' And this is our daily drink and daily food, the flesh and blood of him that comes from heaven. And what do ye letter-professors call this humane flesh, which ye must eat, and humane blood of Christ, which ye must drink, which came down from heaven; whose flesh whosoever eateth, and drinketh his blood, hath eternal life, &c. And do any of you think that this bread, and this flesh and blood of Christ will corrupt, through which they that eat, have eternal life; 'for my flesh is meat indeed, and my blood is drink indeed,' saith Christ, 'and his flesh saw no corruption, and we are redeemed not with corruptible things, but with the precious blood of Jesus Christ,' which is not corruptible. 'And he that eateth my flesh and drinketh my blood,' saith Christ, 'dwelleth in me, and I in him, and as the living Father hath sent me, so live I by the Father: and he that eateth me, even he shall live by me.' So it is clear there is no living by Christ, and no dwelling in Christ and he in him, without eating his flesh and drinking his blood which came down from heaven: 'and he that eateth this bread liveth forever. So ye must all come to eat and drink of this food, and praise God which will bring all into life and peace.

Then some of the disciples murmured as well as the Jews at this saying, and he said unto them, 'what then if you should see the Son of man, (mark, Son of man,) ascend up where he was before?' (mark, where he was before,) and then Christ interprets his own words, and saith unto the twelve, 'will ye go away also?' and Peter said, 'Master, whither shall we go? for thou hast the words of eternal life.' *John* vi.

And *John* viii. 23. Jesus said unto the Jews, 'ye are from beneath, I am from above: ye are of this world, I am not of this world; and ye

neither know me nor my Father, if ye had known me, ye would have known my Father also.' ver. 19.

And 'except ye believe that I am he, (to wit, the Christ,) ye shall die in your sins.' And Jesus said unto them, 'when ye have lift up the Son of man, then shall ye know that I am he, and I do nothing of myself, but as my Father hath taught me.'

And *John* viii. the Jews said unto Christ, 'thou art not yet forty years old, and how hast thou seen Abraham?' Here they looked upon him carnally, and Jesus said unto them, 'verily, verily I say unto you, before Abraham was I am,' then the Jews took up stones to cast at him, and said 'he hath a devil.' Here the devil got up in them that neither knew Christ's birth, nor as he was before Abraham. This is like our letter-professing spirit, that stoneth him where he is manifest in his people, and call his light an idol, and saith it is of the devil. So the professors now blaspheme his life the light, as the Jews blasphemed him in the days of his flesh.

And *John* x. Jesus saith, 'I am the door of the sheep.' And again, 'I am the door, by me if any man enter he shall be saved, and shall go in and out and shall find pasture.' So there is no entering in nor out to this pasture but by Christ the door, the thief cometh not but to steal, kill and destroy. [Mark,] 'ye that steal the word from your neighbour,' and such are killers and destroyers. But 'I am come,' saith Christ, 'that ye might have life, and have it abundantly. I am the good shepherd, and lay down my life for my sheep, and know mine, and am known of mine.'

'And as the Father knoweth me, so know I the Father: and I lay down my life for my sheep, and they shall hear my voice, and there shall be one sheepfold, and one shepherd.' And this we witness, glory to God forever.

'And therefore doth my Father love me, because I lay down my life, that I might take it again; and no man taketh it from me, but I lay it down of myself, for I have power to lay it down, and I have power to take it again, this commandment have I received of my Father.' And this set the Jews a murmuring again: but this power we witness Christ hath. And he saith, 'the hireling will flee, because he is an hireling:' which your actions sufficiently manifest. And Jesus said unto Martha that 'he was the resurrection and the life.' And she said unto him, 'yea Lord, I believe that thou art the Christ the Son of God, which should come into the world:' and this good testimony we witness unto, as *John* xi. 25, 26, 27.

And *John* xii. 26. Jesus said, 'if any man serve me let him follow me, [mark, he must follow Christ,] for where I am, there shall also my servant be, and if any man serve me, him will my Father honour.'

'And if I were lifted up from the earth, I will draw all men unto me,' ver. 32. And this we are witnesses of, that Christ Jesus is lifted up, who hath drawn us after himself, and is drawing others. And *John* xiii. 15. Christ says, 'I have given you an example, that ye should do as I have done unto you; and if ye know these things, blessed are ye, if ye do them.' So they that talk of Christ, and do not, cannot have the blessing. For saith Christ, 'ye call me Lord and Master, and ye say well, for so I am;' and if your Lord and Master hath washed your feet, ye ought then to wash one another's feet. So then not to foul them. 'And a new commandment give I unto you, that ye love one another, as I have loved you; that ye also love one another, by this shall all men know ye are my disciples, if ye love one another.' And now how have the christians, so called in Christendom, kept this commandment, that have taken one another by the throat, and imprisoned and persecuted to death other christians? And by this may not all men know that they are not the disciples of Christ? as *John* xiii. 34, 35. And chap. xiv. Christ saith, 'because I live ye shall live also, ye shall know that I am in my Father, and ye in me, and I in you.' [Mark, these were and are the true disciples and true christians.] 'And my peace I leave with you, my peace I give unto you, not as the world giveth. I go away and will come unto you.' And this the disciples witnessed, Christ in them, and many others, and we also. 'And he that keepeth my commandments, is he that loveth me, and he that loveth me, shall be beloved of my Father, and I will love him, and will shew my own self to him.' And this we witness, as *John* xiv. 'And herein is my Father glorified, that ye bring forth much fruit, and be made my disciples; and ye are my friends if ye do what I command you.' For it is the bearing of fruit that glorifies the Father of the disciples and learners of Christ, as *John* xv. 8. And they are his friends that do what he commands, and spend not away their time in talk. 'And again, I have chosen you and ordained you that ye should bring forth fruit, and that your fruit remain; and if the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, (mark, are not of the world,) but I have chosen you out of the world, (blessed be his name forever,) therefore the world hateth you: and if I had not done works among them, which no other man did, they had not had sin, but now they have no cloak for their sin: for they have now seen, (to wit, my works,) and hated me and my Father, that it might be fulfilled that is written in their law, they hated me without a cause.' And chap. xvi. 28. 'I came out from the Father, and came into the world.' Again, 'I leave the world and go to the Father.' This is Christ's own testimony which we believe. 'And in me ye have

peace, (saith Christ,) in the world ye shall have afflictions, be of good comfort, I have overcome the world.'

And *John* xvii. Christ saith, 'Thou (to wit, the Father,) hast given him, (to wit, the Son,) power over all flesh, that he should give eternal life to all them that thou hast given him. And this is life eternal, that they know thee to be the only very God, and Jesus Christ, whom thou hast sent. So it is not eternal life to talk of God and Christ, but to know God and Jesus Christ, that he hath sent; and to know God and Jesus Christ is with the light that shines in the heart, that gives the knowledge of the glory of God in the face of Jesus Christ, and this is treasure in the earthen vessel. 2 *Cor.* iv. And saith Christ, now glorify me thou Father with thy own self, with the glory that I had with thee before the world began; mark, before the world began.

Again, 'Holy Father, (saith Christ,) keep them in thy name, even them whom thou hast given me, that they may be one as we are one. Here is the love of Christ to his people. I have given them thy word, and the word hateth them, because they are not of the world, [mark,] as I am not of the world. For their sakes sanctify I myself, that they also may be sanctified through the truth, as thou didst send me into the world, so have I sent them into the world: and the glory that thou gavest me I have given them, that they may be one as we are one, (and these are Christ's own words,) I (to wit, Christ,) in them, and thou in me, that they may be made perfect in one.' 1 *John* xvii. These are the learners of Christ, which we witness unto: and here is an union and a fellowship with the Son and the Father, Christ in his people, and God in Christ.

'And Father I will that they which thou hast given me, be with me even where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. [Mark, before the foundation of the world,] O! righteous Father, the world also hath not known thee, but I have known thee, and these have known that thou hast sent me.' (to wit, Christ.) And we have known that God hath sent Christ, and God is in Christ, and Christ is in us, and we are in him: and this we witness, blessed be his holy name forever. *John* xvii.

'For we are members of his body, of his flesh, and of his bones, *Eph.* v. 30. And hath raised us up together, and hath made us sit together in the heavenly places in Christ Jesus. *Eph.* ii. 6. Who remaineth in the heaven still all things be restored. *Acts.* iii. 21. Who hath restored and is restoring: and this we witness, blessed be his name forever.'

And Simeon said, 'behold this child is appointed for the fall and rising again of many in Israel, and for a sign, [mark, for a sign,] which shall be spoken against, yea a sword shall pierce through thy soul, that the thoughts of many hearts may be opened. And Hannah, a prophetess,

she confessed likewise the Lord, and spake of him, (to wit, Christ,) to all that looked for redemption in Jerusalem.'

So here was a woman confessor and preacher of Christ, to as many as looked for redemption by him, as there are many women confessors and preachers of Christ now, to as many as look for redemption by him; and to them that do not, that they may know there is no salvation given under heaven by any other name, but by the name of Jesus, that they may all come to obey God's command, who said, 'this is my beloved Son, hear ye him:' and Christ's command, who saith, 'learn of me, for I am meek and lowly in heart.' And here they may know their priest, their prophet, shepherd and bishop of their souls; and know his birth, his doctrine and sufferings, death and resurrection, and as he was with the Father before the world began, Christ Jesus, who hath redeemed them, and died for them, and bought them with a price, that they may glorify him in body, soul and spirit, which are the Lord's, which he hath given them so to do, amen saith my soul. *G. F.*

A Brief Appendix, or Supplement.

CHRIST is called the Messiah, *John* i. 41. which Messiah, by interpretation is Christ. And the angels said unto them that sought Jesus, after he was risen, 'why seek ye the living among the dead?' when they came to look for him in the sepulchre. Moreover the angel said, 'he is not here but is risen: remember how he spake unto you, when he was yet in Galilee, saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; and they remembered his words. *Luke* xxiv. 6, 7. *Matt.* xvii. 23. *Mark* ix. 31.

And he was a prophet mighty in deed and in word, before God and all the people; but the high priests and rulers delivered him to be condemned to death, and crucified him.' Here ye may see, the chief priests had a hand in it.

And *Matt.* xxvi. 24. Christ saith, 'surely the Son of man goeth his way, as it is written of him, but woe be unto that man, by whom the Son of man is betrayed; it had been good for that man if he had never been born.' So it was the Son of man that was betrayed and crucified, not as he was God; and he that was betrayed and crucified, to wit, the Son of man, is he that is risen.

And *John* vi. 62. Christ said, 'what then if ye shall see the Son of man ascend up where he was before?' [mark, the Son of man.]

And *John* xiii. 31, 32. when Judas that betrayed him, was gone out from him, Jesus said 'now is the Son of man glorified, and God is glori-

fied in him, if God be glorified in him, God shall glorify him in himself, and shall straightway glorify him.'

And *John* iii. 13. Christ saith, 'but he that descended from heaven, the Son of man, which is in heaven.' And this we believe, though ye have given him other names, as humane body, or humanity, which names are not found in scripture; neither is he called by such names by God or Christ, or his apostles; but he is called the Messiah, the Immanuel, the Son of man, and the Holy Thing, and the Word of God, and the Amen, &c. *Rev.* iii. 14. But where in scripture can we find such names, as humane body and humanity given to Christ? and Christ, as ye say, is in heaven with a carnal body; and so we cannot believe you further, then ye give forth scripture for your names and terms that ye give to Christ.

Matt. xxviii. Christ, after he was risen, saith, 'all power is given unto me in heaven and in earth, &c. [Mark,] and this we believe of him, for he hath manifested himself in us, by his light and power, who was crucified without the gates at Jerusalem, and was buried, and rose the third day, and is at the right hand of God, and said unto his disciples, he would come again unto them, and dwell in them; and this we witness, that he dwelt in his saints, and in us his people; and God hath made us sit together in the heavenly places in Christ Jesus, as before. And those ages are come that the apostles declared of, (glory to God!) and we can say, glory to God through Jesus Christ forever, who was set up from everlasting to everlasting, who is the rock of ages, yea our rock in our age, who is the foundation of many generations, yea our foundation in our generation, who is our chief corner-stone, (by which we stand against all the foul weather and storms of the professors and profane,) who is elect and precious, who is the first and last, who bruiseth the serpent's head that led man into transgression from God, and Christ it is who leads man again unto God. So he is our way, our truth, and our life, resurrection, sanctification, wisdom and justification, and our redeemer, Saviour and Mediator betwixt us and God; and through him we have peace with God, who was the foundation of the prophets and apostles, 'Christ the same to-day, yesterday and forever,' who remaineth in the heavens, till all things be restored, who is our restorer, and is restoring up into heavenly places, by his grace, light, spirit and power; yea many are restored and quickened, and made alive, and made to sit together in the heavenly places in Christ Jesus, who is their heavenly shepherd, and feeds them in the pastures of life, who has laid down his life for his sheep, and bought and purchased them with his blood, and his sheep know his voice and follow him, and will not follow the hireling. And he is our prophet, that God hath raised up like unto Moses, whom we do hear, who opens the book to us, and the book of life, (and

opens the book of the law and the prophets, and lets us see him the substance of them, that we can sing and rejoice and praise God through him,) by which we can see our name written therein, and no man can shut them, nor can any man open them, but he; glory to God forever, &c.

And Christ is our 'priest made higher than the heavens,' he 'is anointed by the Holy Ghost.' *Acts* x. 38. He is 'holy, harmless, and separate from sinners;' and he is made higher than the heavens; and 'such an high priest becometh us, who offered up himself for us,' and sanctifies his church, and offers it up to God, and he is the holy head of his church. And Christ is our heavenly bishop that doth oversee us, by his spirit and power. And God has given Christ for a leader and a counsellor; so he is both our leader, counsellor, and commander; a counsellor to counsel us concerning the things of God and of his kingdom, and the world that hath no end. So glory to God and the 'Lamb, who was slain and is alive again,' glory be unto God and the Lamb for evermore. And the Lamb shall have the victory; and this we believe, let the beast and whore make never so much war against him and us, I say, the Lamb shall have the victory, and this we believe, though all the wild beasts and the wolves, and the dogs, the goats and bulls of Bashan, the spotted leopards, and all the wild heifers of Ephraim, the horses of Pharaoh, and the wild Ishmaels, profane Esaus, envious Cains, which may gather in a brotherhood, and Gog and Magog, professor and profane, if all these rise against the Lamb and his followers, yet I say and believe the Lamb shall have the victory over the beast, whore and dragon, devil and Satan and his followers: Christ is a-top of the head of them all, for he was before they were, and will be when they are gone, glory to God forever. Come, therefore, let us sing the song of Moses, and of the Lamb, which none can learn but they that are redeemed from the earth; for we know our beloved and we have found him when we passed the watchmen of the night, who smote us, and wounded us: so we can say, 'my beloved is mine and I am his.' He hath knocked at the door of our hearts, and we have let him in, and he is come to sup with us, and we with him, *Rev.* iii. 20, of the spiritual and heavenly supper at the table of the Lord Jesus Christ, which is above the table of devils out of the truth; glory to God forever. Amen. Hallelujah.

And further, concerning what the angel said of Christ to Mary. The angel answered and said unto Mary, 'the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee,' therefore, also, 'that Holy Thing that shall be born of thee, shall be called the Son of God.' *Luke* i. 25.

And Joseph of Arimathea, went to Pilate, 'and asked of him the body of Jesus.' Now Joseph did not call it the humane body of Jesus, or give it such a name as may be seen in the Evangelists: and no where did

they give him such names as humane body, or humanity, which names ye have added to him more than the scriptures do.

And 1 *Cor.* xi. 'the apostle saith, 'he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he discerns not the Lord's body.' Now what say ye to this, ye that call his body humane? may not every unworthy eater see and discern that which is humane?

And 1 *Cor.* x. 'they did all eat of the same spiritual meat, and drink of the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.' So is not Christ called a spiritual rock, and was not this before he was born of the Virgin?

And further he saith, 'God was not well pleased with many of them, for they were overthrown in the wilderness.

And Christ saith, 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.' And 'whosoever liveth and believeth in me shall never die.' Believe ye this, ye professors, as Mary did?

And ye make a great deal ado concerning with what bodies people shall be raised? and about the body of Christ; therefore, be satisfied with the apostle's doctrine: for the apostle saith, 'some men will say, how are the dead raised, and with what bodies shall they come forth?' and therefore, he saith, 'awake to live righteously, and sin not; for some have not the knowledge of God, I speak this to your shame.' Therefore see, is not this your condition, that make such a work about the body of Christ, and with what bodies people shall be raised up; and the apostle saith to such, 'thou fool, that which thou sowest, is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be.' So he tells here plainly it is not the same, and calls thee a fool that questionest if thou sowest wheat or other corn, let the husbandman, answer thee in this.

Further the apostle tells thee, 'God giveth it a body as pleaseth him, and to every seed its own body.' And therefore, people are to wait upon, and trust in God, to give it a body as pleaseth him; and the apostle tells thee, there are also heavenly bodies, and there are earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another, 'so also is the resurrection of the body.' (Mark, can ye read people here?) he further tells you, 'it is sown in corruption, it is raised in incorruption.' And of the heavenly bodies and earthly bodies, this heavenly is not earthly; is it? 'it is sown a natural body, and raised a spiritual body,' and there is a natural body, and there is a spiritual body. So is natural spiritual? as it is also written, 'the first man was made a living soul, and the last a quickening spirit,' to wit, Christ. (Mark, made a quickening spirit.) Howbeit that was not first made, which is spi-

ritual, but that which is natural, and afterward that which is spiritual. Cannot ye read this? are not ye awake? doth not the apostle bid you awake, that ye may read and see? 'the first man is of the earth, earthly; (mark, the first man,) the second man is the Lord from heaven.' (Mark, the second man, to wit, Christ.)

And is the first man humane, and the second man the Lord from heaven, humane also? will ye give them both the name humane? where had ye such words to call the second man withal? not from the scriptures, for they give him no such by-names.

And the apostle further tells you, 'as is the earthly, so such are the earthly, (like itself, and will call other things like itself,) and as is the heavenly, such are they also that are heavenly, like itself again: and as we have borne the image of the earthly, [mark,] so shall we bear the image of the heavenly.' And can the apostle express himself in more plain words?

So here is an image of the earthly, and an image of the heavenly; these are two bodies, and two images, earthly and heavenly: so well might the apostle say, 'thou fool;' for an heavenly image is not an earthly, a spiritual body is not a natural, nor an heavenly body an earthly. So thou fool, that which thou sowest, thou sowest not that body that shall be. (Mark, that shall be.)

And the apostle saith, 'at the last trumpet the dead shall be raised up incorruptible, [mark, incorruptible,] and we shall be changed in a moment, in the twinkling of an eye.' And that is a quick change; and do not the fools say, they shall not be changed, but must be raised with the corruptible, the same?

And further, 1 *Cor.* xv. 53. the apostle saith, 'this corruptible must put on incorruption, neither doth corruption inherit incorruption, (so it is not the same,) and this mortal must put on immortality.' So it is not the same. 'And when this corruptible hath put on incorruption, and this mortality hath put on immortality, then shall be brought to pass this saying that is written, death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?' the sting of death is sin, and the strength of sin is the law.

So the grave hath not victory over immortality, that is above the sting of death. 'But thanks be unto God, which hath given us the victory through our Lord Jesus Christ.' And this we witness, and believe what the apostle saith.

And the apostle further saith, 'behold I will shew you a mystery, we shall not all sleep, but we shall be changed.' (Mark, be changed,) so then not the same: which the husbandman will teach thee.

Moreover, *Phil.* iii. 20. the apostle saith, 'but our conversation is in heaven, from whence we look for the Saviour, even our Lord Jesus

Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' So if the vile body be changed and fashioned like unto his glorious body, it is not the same, and consequently do not ye undervalue the Lord Jesus Christ and his body, ye that are giving such by-names to his body, as humane, and humanity? yea, some have been so bold, as to say he is in heaven with a natural and carnal body; but these have been some of the grossest sort of professors. And the most sort of professors say, he is in heaven with a humane body. But these are not scripture terms or names, for if your vile, natural and humane bodies must be changed, and made like unto his glorious body, then how can ye say that Christ is in heaven with a carnal, natural, or humane body? For man, [that is, the natural,] knows not the things of God, and [carnal,] is sold under sin, as the apostle tells you. And is not humane from the ground? but doth not Christ say, he is from above? the second man is the Lord from heaven, and his body is a glorious body, and he is the heavenly, spiritual man. Therefore, all that profess scriptures and christianity, let them keep to scripture terms, and to those names, which God and Christ and the holy men of God in scripture had given to it and him, which are found words not to be condemned. *G. F.*

Worcester Prison, the 25th of the 11th month, 1675.

☞ *Reader, be pleased to observe, that the author of this treatise having the ancient approved Bible, printed in Queen Elizabeth's reign; most of the quotations being taken out of the same, differs in some expressions from our new translation, but not in substance.*

A SMALL TREATISE CONCERNING SWEARING

IN THE OLD TIME OF THE LAW, WITH ITS USE:

And an end put to it in the Gospel by Jesus Christ: who forbiddeth all swearing, and sets up Yea and Nay instead thereof.—By G. F.

Concerning swearing by the name of the Lord before the law, and in the law; its time, use, and service, which was to continue until Christ came, who fulfils the law, and says, 'swear not at all,' and sets up yea and nay instead of it.

And how all false and vain swearing was forbidden by the law, and all swearing is forbidden by Christ, yea, the oath of the Lord, which was to end differences.

And how Christ performs God's oath, and commands yea, yea, and nay, nay, instead of it.

And to end the trespasses and differences in his church, he sets up two or three witnesses: Christ saith, 'out of the mouth of two or three witnesses every word shall be established.' *Matt.* xviii. 16.

And the apostle saith, 2 *Cor.* xii. 1, 'in the mouth of two or three witnesses every word shall be established.'

And the apostle James, who forbids swearing, says, 'so speak ye, and so do ye.' *James* v. and *James* ii. 12.

Wherein all may plainly see that they that were to swear, it was to the Lord, and perform their oath to him; and as for false oaths that they did swear, they were forbidden by the Lord in his law; and this oath that they were to perform to the Lord, was the oath that Christ forbad.

For before the law you may see Abraham said to his servant, 'I will make thee to swear by the Lord, the God of heaven, and the God of the earth.' *Gen.* xxiv.

So this swearing was not by any book, or any creature, but by the Lord, &c. And this was the oath which was to be performed to the Lord, which Christ speaks of and forbad, as was commanded in the law, and not to swear falsely.

And in the time of the law you may see in *Exod.* xxii. 11, when there was any matter of difference amongst the children of Israel about outward things, then the oath of the Lord should be between them; and this oath was to end the difference: so still you may see it was the oath of the Lord, it was not an oath by the book, or by any creature.

And this oath was not to be commonly taken, for that was a 'taking God's name in vain,' (as christians do now,) they were not to swear by the Lord but upon great occasions.

Levit. v. 'For if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity.' So you may see here, how that no man was to swear, but upon special occasion; whosoever did hear any swearing, if he did not discover it, he was to bear his iniquity: and therefore consider, all ye that profess yourselves christians, and the gospel, what a great iniquity you are in by swearing, and others that hear it, and do not discover it, for such things were to be punished by the law of God.

And now do ye think that the gospel gives you liberty to belch out so many oaths? Oh no! for Christ forbids in his gospel, the 'true swearing by the Lord,' which was to be performed to him, and to be taken but upon urgent business to end controversies in the old time of the law: that is the oath that Christ ends, and sets up yea and nay above it and the law; and Christ forbad, much more the vain and false swearing. And do ye think that the Jews do not hiss at you, that call yourselves

christians in gospel times, that belch out so many oaths in your needless talk, when their law punishes all common swearers, and those that hear swearing and do not discover it, must bear their iniquity; for this is taking God's name in vain, and using swearing, or oaths in those places which God did not command them, but upon special occasions, for his service, and to end controversies, &c. was this oath commanded to be performed to the Lord, which oath, as I said before, Christ ends and forbids. 'For if a soul swear, pronouncing with his lips to do good or evil, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these, he shall confess that he hath sinned in that thing, and he shall bring his trespass-offering unto the Lord for his sins,' &c. *Levit.* v.

So now, if there was any offering to be offered for the trespass in swearing needlessly in the old time of the law, is not Christ the offering that has ended all offerings for trespasses, and is an offering for man's sins and trespasses to be looked at, and obeyed above all? not that man should trespass more in swearing, and say Christ is offered up for his trespass, and presume thereby to add sin unto sin.

So Christ ends all swearing, and is the offering that is offered up to the Lord for all true christians for their sins. And in *Levit.* xix. 'ye shall not swear by my name falsely, neither shall ye profane the name of thy God, I am the Lord.'

So you may see here, swearing falsely was forbidden by the law of God, and swearing idly is a profaning the name of the Lord; for God did not give his oath to his people to swear idly in their customary talk, nor falsely, but to be performed to the Lord upon special occasions; and that is the oath, as I said before, Christ forbad and ends.

And in *Numb.* xxx. 'if a man did swear an oath, and bound his soul to the Lord with a bond, he was not to break it, but he shall do according to all that hath proceeded out of his mouth, either vows or oaths. So here you may see they were to perform their oath unto the Lord; which oath of the Lord bound their souls as with a bond; and this was the oath which 'Christ, the oath of God, came to fulfil,' and forbids amongst the Jews, which had this oath to perform to the Lord.

And so Christ is the oath of God, by which all souls of men and women are bound to perform what proceeds out of their mouths at yea and nay, without swearing, and not to break their word which proceeds out of their mouths.

And in *Deut.* vi. 'it is said, thou shalt fear the Lord thy God, and swear by his name,' mark, by his name, not by the four books of Moses, not by any other name, but 'by the name of the Lord;' not by any creature, but by the name of the Lord: this was the true oath which

was to be performed to the Lord in the old time, (which as I said before,) this is the oath which Christ forbids, and ends.

And in *Deut.* x. 'thou shalt fear the Lord thy God, and him shalt thou serve, and to him shalt thou cleave, and swear by his name:' so not by any other name under the whole heaven, or book, but by the name of God, and perform their oath to him: but this was his people's swearing; but God sware by himself concerning his Son, who brings people from under the law that commands swearing, who ends both law and swearing: and so what people do now, must be done in the name of Jesus, at yea and nay; and they know that 'there is no salvation by any other name under the whole heaven, but by the name of Jesus, who does fulfil the oath of God to him and us, that God sware, and ends and forbids the oath that men sware unto God under the law in the old time: and now commands yea and nay to be spoken in lieu of an oath, for whatsoever is more than that, is evil.

And the apostle saith, *Colos.* iii. 17. 'whatsoever ye do in word or in deed, do all in the name of Jesus Christ.' &c.

Now mark, this comprehends all that ever a man does or says in word or deed, 'it must be done in the name of Jesus, whose name is above every name.'

And in *Joshua* ii. it may be seen how Rahab the harlot, said unto the spies, 'now therefore I pray you, swear unto me by the Lord.' So you may see though she was of another nation, and a harlot, yet the spies did swear unto her by the Lord, according to her desire, 'and this oath was to be performed unto the Lord:' she did not tie them to swear to her by the books of Moses, nor desire it, nor by their own customary oaths of her country, but by 'the Lord, which was to be performed to the Lord:' and this is the oath that Christ ends, and sets up yea and nay instead of it.

And in *Joshua* xxiii. it is said, 'that ye come not amongst those nations, that remain among you, neither make mention of the name of their gods, nor cause to swear by them:' here you may see it was forbidden to swear by the gods of other nations, but only to swear by the name of the Lord which was the true oath that Christ ends.

So this one oath by the Lord, that people was to swear by his name in the time of the law, it was a type of that oath that the Lord sware concerning his Son, who ends and forbids this true oath in the old time of the law, who comes to fulfil the law, and gathers people into his own name above every name, where salvation is; and commands them, let their yea be yea, and nay, nay, for whatsoever is more is evil.'

And in 1 *Sam.* xix. when Saul sware, it was by the Lord, not by books nor creatures.

And in 1 *Sam.* xxiv. David when he sware unto Saul, it was by the

Lord, and not by books nor creatures, nor by the gods of other nations; and this was the true oath which was to be performed to the Lord in the old law, which Christ forbids and ends.

And in 1 *Sam.* xxx. 'the young man of Ægypt that was servant to Amalek; who said unto David, swear unto me by God, that thou wilt not kill me, nor deliver me unto my master.' &c.

And so here you may see though they were of other nations, it was in vain to put any oath to the Jews but the oath of the Lord, which was to be performed to the Lord in the old law, which Christ forbids, and ends, and his apostle James. *James* v. 12.

And Joab, 2 *Sam.* xix. when he 'sware to David it was by the Lord.'

And in 1 *Kings* when David sware to Bathsheba, 'that Solomon should reign after him, it was by the Lord, and when David sware that Shimei should not die,' it was by the Lord, as you may see in 1 *Kings* ii.

And when Solomon sware, it was by the Lord; and when he made Shimei to swear, it was by the Lord, though he broke it, which was to have been performed to the Lord.

And Solomon saith in 1 *Kings* viii. 'if a man trespass against his neighbour, and he require an oath of him to cause him to swear, and the oath come before the altar in this house: then hear thou in heaven, and judge thy servants, and condemn the wicked.' So here you may see the use of the true oath, and swearing by the Lord, and it was to come before his altar in his house; which house, and oath, and altar, and law, has Christ ended and fulfilled; and all these before mentioned did not swear by books or creatures, or any other name, but by the Lord in the old time, which 'was to be performed to the Lord.'

So this oath and swearing was to end the trespass; and 'Christ comes to end trespasses, and swearing,' and the oath, and to blot out our sins and trespasses, and sets up yea and nay instead of the true oath which was to be performed to the Lord, and 'whatsoever is more is evil.'

And in 2 *Chron.* xv. 'And they sware unto the Lord with a loud voice and all Judah rejoiced at the oath which they had sworn with all their hearts.' &c.

So here you may see again that swearing was by the Lord, and to the Lord, and not by any books or creatures, but only to the Lord, and 'to be performed to him, (which, as I said before,) this is the oath which Christ forbids and ends.'

And 'Nebuchadnezzar made Zedekiah swear by God,' for he knew that that was the oath he was to take, and not force him to swear by his own god or idols, as you may see. 2 *Chron.* xxxvi.

So this was the true oath to swear by the Lord, though he did not perform it, which Christ ends.

And in *Nehem.* xiii. 'he made the people to swear by God,' which

was the true oath, and not to swear by the books of the prophets, or Moses, or any other creatures or name, but 'by the living God, which according to the law of God was to be performed,' which Christ ends, as I said before.

And David saith, 'he that sweareth to his own hurt, and changeth not, *Psal.* xv. and *Psal.* xxxvi. 'and the king shall rejoice in God, every one that sweareth by him shall glory:' here you may see the swearing was by the Lord, 'who is above all the gods of the earth,' and above all creatures; so not to swear by books or creatures, but by the Lord, when there was occasion for the deciding of strife; and though it be to his own hurt, yet was he to swear to the Lord, that is just and true, and perform it to the Lord by the command of the Lord, in his law in the old time; but this law of oaths, Christ ends and forbids.

And in *Isa.* xlv. it is said, 'I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear.'

Now in the time of the law, they were to swear by the Lord, but Christ Jesus that saith 'swear not at all,' who is the oath of God; and when he came, he fulfilled God's oath, who saith 'swear not at all;' and God's word and oath did not return, but was fulfilled in Christ, that saith 'swear not at all.'

So as it is said in Isaiah, aforesaid, 'every knee shall bow, and every tongue shall swear; but the apostle that preached Christ Jesus and his gospel, saith in *Rom.* xiii. it is written, 'as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.'

Now mark, it is not here, 'every tongue shall swear,' as it is written in Isaiah, they were to swear in the old time of the law, but in the time of the gospel they shall confess; for if the apostle had said, every tongue shall swear to him, he had contradicted Christ's words, who said 'swear not at all,' but 'every tongue shall confess to God;' so swear not by God, and perform their oath to the Lord now in the time of the gospel.

So Christ performed God's oath, and took away the oath of God amongst men, that they were to swear by the Lord, and set up yea and nay instead of it.

And in *Phil.* to the same purpose, 'that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and under the earth, and that every tongue shall confess that Christ Jesus is Lord, to the glory of God the Father.'

So the oath of God, that he sware by himself, concerning Christ Jesus, who ends the oath of God amongst men, (to bind them and tie them up to God,) Christ Jesus ends, and so every tongue comes to confess Jesus Christ, the oath of God, who brings men up to God; so that 'at the

name of Jesus every knee should bow, of things in heaven, and things in earth,' &c.

So the prophet saith every tongue shall swear; but Christ that is greater than the prophet, says, 'swear not all:' and the apostles that preached him, say every tongue shall confess him and his gospel: so it was swearing to the Lord in the old time of the law, but confessing to the Lord in the time of the gospel, as you may see in the scriptures.

And in *Isa.* xlviii, 'Hear this, O house of Jacob, which are called by the name of Israel, and are come out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.'

So you may see all such swearing, and mentioning of God, 'not in truth, nor righteousness,' was declared against in the time of the law and prophets.

So Christ did not come to fulfil any false thing, but the true types and shadows and figures of him; and the oath that they were to swear by the Lord, and perform it in truth and righteousness; and this was the oath that Christ told the Jews, 'it was said by them in the old time they were to perform to the Lord, but I say unto you swear not at all:' so here was the old time and the new time, the old time in the law and prophets that commanded swearing, and the new time in Christ and his gospel, that commands not to swear.

And again, Isaiah saith, in chap. lxv. 16. 'he who blesses himself in the earth, shall bless himself in the God of truth, and he that sweareth in the earth, shall swear by the God of truth.'

So you may see here they were to swear still by the God of truth in the old time of the law and prophets, and not to swear by any creatures or books, or any other thing but by the God of truth, and perform their oath to him, according to the law and prophets, which, as I said before, was the old time, but Christ in his time and gospel says, 'swear not at all,' which was the new time, and doctrine; to preach down the sacrifices, and altars, and oaths, and he it is that brings men up to God, and to a farther righteousness than that of the law: and as Jeremiah saith, *Jer.* v. 'though they say the Lord liveth, yet surely they swear falsely:' those were they that had the form of the law and prophets, but were out of the power, and truth, and righteousness; which were forbidden, and looked upon as false swearers, because their hearts were gone from the Lord.

So you may see it was a weighty thing to swear by the Lord, and to perform their oath to the Lord; which this weighty oath, Christ the substance, comes to end, who is the oath of God, and says, 'swear not at all.'

So the righteousness of Christ excels and exceeds the righteousness of the law and prophets, and of their swearing.

And again, Jeremiah saith in the same chap. 'how shall I pardon thee for this, thy children have forsaken me, to wit, the Lord, and have sworn by them that are no gods.'

So you may see here to swear by other gods, and to forsake the Lord, it is a question how it shall be pardoned: so the oath which was to be sworn, was only by the Lord, and not by other gods.

Now look in Christendom, and see what abundance of pettish, frivolous, foolish, idle oaths there are amongst them, who are commanded by Christ not to swear at all, no, not the true oath; and in the time of the law it was a question by the prophet of their pardon, that did not swear by the Lord; and therefore what will become of you, that call yourselves christians, that swear so vainly, when your master Christ, forbids all swearing.

And in *Jer.* vii. and ix. there he reproves them for swearing falsely, and walking after other gods.

So you may see, false swearers were reproved in the time of the law and prophets, that was done before Christ came, who came to fulfil the true oath, that was to be performed to God: Christ, I say did end that, and did perform the oath of God and fulfil it.

And in *Jer.* xii. 'the Lord said he would have compassion of his people, and bring every man to his heritage, &c. if they will diligently learn the ways of my people, and swear by my name the Lord liveth, as they had taught my people to swear by Baal.'

So you may see here one cause of Israel's captivity, was going from God's ways and swearing by Baal, that they lost their inheritances and their land, and therefore if they would come to learn God's ways, and swear by the name of the Lord, that he lived, and leave swearing by Baal, they should inherit their land again.

So you may see here they were not to swear by books, or Baal, nor by any creature, nor any other name that would perish, but by the Lord that liveth; and this was the true oath, which was to be performed to the Lord in the old time of the law and prophets, but Christ in his time of the gospel, saith, 'swear not at all.'

And again, in *Jer.* xxiii. 'because of swearing the land mourns;' may it not be much more said of Christendom, because of swearing Christendom mourns; because Christ forbids all manner of swearing, though in the time of the law and prophets, they encouraged all true swearing, and forbad vain and false; but Christ forbids all swearing, true, vain, and false.

And in *Jer.* xxviii. you may see Zedekiah's oath to Jeremiah was, 'as the Lord lived, he would not put him to death;' so his oath was not by any creature nor books, nor by Baal, nor the gods of other nations, but was the true oath, according to the law and prophets, which was as

Christ called it in the old time, 'to be performed to the Lord;' but in his new time of the gospel, he saith, 'swear not at all;' and this was the new thing brought to pass, which made the Jew's ears to tingle; and this is he that said, 'behold, I make all things new:' so swearing was in the old time of the law; but confessing is in the time of Christ and his gospel: here is one new thing.

And in *Hosea* iv. by 'swearing, and lying, and stealing, and committing adultery, they break out, and blood toucheth blood,' &c.

Such swearing as this, the law and the prophets were against: oh ye, therefore, that profess the everlasting gospel of the Lord Jesus Christ, let not such things be found against you in Christendom, 'lest blood touch blood.'

For such before mentioned were commanded 'not to go to Bethaven, nor swear the Lord liveth,' &c.

And in *Hosea* x. 'they have spoken words, swearing falsely, in making a covenant; thus judgment springs up as hemlock in the furrows of the field.'

So here you may see the effect of this false swearing, and see if a great crop of this hemlock may not be found in Christendom amongst the false swearers? and yet commanded by Christ 'not to swear at all.'

And in *Amos* viii. 'they that swear by the sin of Samaria, and say thy God, O Dan, liveth, and the manner of Beersheba liveth, even they shall fall and not rise up again.'

Now ye may see the sad judgment of God, that is upon them that swear by any thing but by the Lord, to whom they were to perform their oath, which oath Christ ends by his command: therefore, what think you will become of all you that swear by so many things in all Christendom and in the world; for if 'they shall fall and not rise up again, that swear by the sin of Samaria, and the manner of Beersheba,' which was forbidden by God in the law and prophets: therefore, I say, what will become of you Christendom that swear by so many things when Christ in his gospel commands you, 'not to swear at all;' judge yourselves.

And in *Zeph.* i. it is said, 'them that worship the host of heaven, upon the house-tops, and them that worship and swear by the Lord, and by Malcham.'

So here are the false worshippers, that would worship and 'swear by the Lord and Malcham,' which were reproved by the law and prophets, for they were to 'swear only by the Lord, and worship and serve him only, and not the host of heaven,' the true oath to the Lord, and perform it, which oath Christ ends.

And therefore, you christians, consider how many sorts of things you swear by in Christendom, and by books and creatures; which if you

were as the true Jews, you must only 'swear by the Lord, and perform it to him, in truth and righteousness,' in which you swear, and therefore are not you reproved by the law and prophets; for Christ is a farther righteousness than the law and prophets; he says, 'swear not at all,' and Christ is called the 'Lord our righteousness.'

And do not you christians like unto those false Jews spoken of here in Zephania, that 'swear by the Lord and Malcham,' do not you pretend to be the professors and followers of Christ, that saith 'swear not at all,' and yet are you not found swearing not by the Lord, but by a book, and many other things, in which you are forbidden 'not to swear at all;' so you are neither true to the command of the Lord in the law, nor to Christ.

And in *Zach.* v. 'this is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side, according to it, and every one that sweareth, shall be cut off as on that side, according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.'

Now consider this, all ye christians in Christendom, do you think the Lord will not perform what he hath said, and it must 'go over the face of the earth, and every one that stealeth, and every one that swears falsely.'

Therefore, look unto yourselves, how this curse of the Lord, how it will consume you that swear, and forswear? seeing Christ has commanded 'swear not at all: and therefore, as you love your eternal good, and your souls, and Christ Jesus, and God, lay away all manner of swearing and forswearing, and stealing, as he commands you, that the blessings may come into your houses, and not the curse, for 'God will be a swift witness against the swearer, against the adulterer, and against the false-swearer, &c. and will come near to you to judgment.' *Mal.* iii.

So you may see all false swearers, and vain swearers were judged in the time of the law and prophets, and true swearers, and performers of their oaths to the Lord, were justified, which was in the old time of the law and prophets; but in the 'new time of Christ,' the new thing brought forth, he saith in his time, 'swear not at all;' which makes the professing Jews, and such like, 'their ears to tingle.'

So you may see clearly by the law and the prophets, all swearers and swearing by the creatures, by the gods, and all common vain swearing was forbidden, and that 'they were only to swear by the Lord, and perform their oath unto him:' nay, if they used the form of the law to swear by the Lord, and did not swear truly, in 'truth and righteousness,'

it was forbidden, and not accepted, except it were in truth and righteousness; and that oath which was to be sworn in truth and righteousness according to the law, Christ the righteousness of God, that fulfils the righteousness of the law, forbids that oath, who performs and fulfils the oath of God, and saith, 'swear not at all.'

And Christ saith in *Matt.* v. 'ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all:' [mark, not at all.] Now these words of Christ relate to the oaths that they were to perform to the Lord, for forswearing and vain swearing was forbidden by the law and prophets; so Christ's words cannot relate only to people that forswear themselves, ('not to swear at all,') but also to such as were to perform their oaths to the Lord, and swear by the Lord; as in the old time was commanded; 'not to forswear themselves,' but to 'perform their oath to the Lord;' as you may see in the old time, in *Exod.* xx. and *Levit.* xix. and *Deut.* v.

And now you may see in the new time, i. e. gospel time, Christ saith, 'but I say unto you, swear not at all:' and what you, were these? was it not to the multitude of the Jews and his disciples that were Jews that he taught upon the mountain: now by the law of God and the prophets, in their old time, they 'were not to forswear themselves, but to perform their oath to the Lord:' now in Christ's new time, he saith, 'swear not at all.'

So the pharisees and Jews did not then 'discern the times and seasons that were in their father's hands;' as multitudes of christians do not now, *Matt.* xvi. *Acts* i.

And Christ goes on and says, 'swear not neither by heaven, for it is God's throne; nor by the earth for it is his footstool: neither by Jerusalem, for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white, or black; but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.'

So as Christ Jesus forbad swearing at all, which relates to the true oath that was to be sworn to by the Lord, according to the law in the old time; I say Christ, that doth fulfil the oath of God, then he comes and saith, (farther relating to those other oaths which he particularizes,) 'neither by heaven, nor by the earth, nor by Jerusalem, nor by the head, &c. and when he hath forbidden the true oath, and all those other oaths; then he teaches them what they shall say instead of an oath, to wit, yea, yea, nay, nay, and whatsoever is more than these cometh of evil.'

Now in the old Bible it is, 'but your communication shall be yea, yea, nay, nay, for whatsoever is added more than these, it cometh of evil:' this Christ speaks in respect of swearing; yea, of that 'oath which was

to be performed to the Lord,' as well as all the other oaths; and he is to be believed and obeyed; for plainer words than these, cannot be in the scriptures: and this cannot be meant, that Christ forbids 'swearing only in communication,' for that was forbidden in the time of the law; and if the oath that was commanded to be performed to the Lord was forbidden by Christ; then much more all vain and other oaths, which both law and gospel forbids.

And Christ saith in *Matt.* xxiii. 'woe unto you blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, is a debtor: ye fools and blind; for whether is greater, the gold, or the temple that sanctifies the gold?

'And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty: ye fools and blind; for whether is greater, the gift, or the altar that sanctifies the gift? whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon; and whoso sweareth by the temple, sweareth by it, and him that dwells therein; and he that sweareth by heaven, sweareth by the throne of God, and him that sitteth thereon.'

So all the swearing of these fools and blind guides, that guided people to swear so, were not blessed by Christ in their doings; but he cried 'woe against them;' and these were the Jews that were to 'swear only to the Lord, and perform their oath by the Lord;' and what do ye think do not all them that swear by the book, swear by them that gave forth the book, to wit, 'God and the prophets, Christ and his apostles,' that gave forth the book, and the things therein contained.

For swearing by Baal, and swearing by the temple, or by the gold of the temple; or swearing by the altar, or by the gift that was offered thereon; or swearing by the heavens, or by the earth; or swearing by the head, these were all inventions of the Jews, and practised by the blind guides, and heathen, who sware by their gods, inventions of their own; for the law of God commanded to 'swear by the Lord, and by his name,' and not by any other gods or books, or creatures, or heaven, or earth, or head, or altar, or temple, as ye may see in many scriptures before quoted; where the Lord saith, 'ye shall swear by my name,' and perform the oath to the Lord, which Christ speaks of, when he saith, 'swear not at all;' and what do ye think he mentioned that oath for, which was to be performed to the Lord, if it were not to forbid it? he that was the oath of the Lord, and a farther righteousness than the righteousness of the law; for Christ did not come to fulfil those vain and frivolous oaths that men commanded and practised, but the oath that God had commanded, and cried woe against them that were in the practice of those oaths which God never commanded, nor led into them: and so you may see all along it was the command of the Lord, and by his law and pro-

phets, that people were to swear by the Lord, and perform their oath unto him, which was the true oath and swearing which Christ forbad, much more all other oaths.

And so then whatever men swear by, if it be by Baal, are they not to perform their oath to their Baal? and if they swear by the book, are they not to perform their oath to the book, or the contents of it? and if they swear by the altars, or the gift on the altar, are they not to perform their oath to the altar? and the gift on the altar? and if they swear by the temple, are they not to perform their oath to the temple? and if they swear by heaven or earth, are they not to perform their oath to heaven, or to the earth? and if they swear by their head, are they not to perform their oath to their head?

So are not all people, whatsoever they swear by, to perform their oath unto it that they swear by! though all those that swear by any thing but the Lord, were judged both by God, and his law, and prophets; and Christ Jesus cried woe against those blind guides and fools, that taught to swear by other things as aforesaid; but the oath which was to be performed unto the Lord, (and men were not to forswear themselves in,) was the true oath of God, as God commands by his law, which was the oath that Christ forbids, and says, 'swear not at all,' and sets up yea, yea, and nay, nay, instead thereof.

And the apostle James followed Christ in his doctrine, and saith, who writes to the twelve tribes, which were the Jews that were to 'swear by the Lord, and perform their oaths to him,' he saith to them; 'above all things my brethren, swear not, neither by heaven, nor by the earth:' it seems these were customary oaths; (now he comes farther with his word,) 'neither by any other oath:' so all oaths are concluded here, the true, the false, and the vain, but 'let your yea be yea, and your nay, nay, least you fall into condemnation.'

So this is agreeable to Christ's words, 'yea, yea, and nay, nay, and whatsoever is more than these, cometh of evil,' saith Christ, 'and least ye fall into condemnation,' saith the apostle.

So though swearing was lawful in the time of the law, as other things and offerings, but in time of the gospel is forbidden; and if they swear they go into evil and fall into condemnation; and therefore the way to shun evil and condemnation, is to keep to yea and nay, and not to swear at all, as Christ and the apostle commands; for the apostle saith, 'neither by heaven, nor earth, nor any other oath:' (mark, any other oath:) so see what a stress the apostle lays upon it, and Christ, to keep people from swearing, and out of the evil and condemnation; though swearing as I said before, was lawful in the old time of the law, being performed unto the Lord amongst men, for it ended the strife and did not begin it; but Christ who comes to perform the oath of God, who sware by him-

self, he ends the oath that men were to swear by the Lord, and sets up yea, yea, nay, nay, instead thereof: Christ commands this to the multitude, and his disciples; and the apostle to the twelve tribes which were to 'swear by the Lord, and perform their oath to the Lord,' as in *James* v. and *Mat.* v.

And therefore, as I said before, keep out of the evil and condemnation, and be obedient to Christ's command, and the apostles' doctrine, not to swear at all, nor any oath, and keep to yea, yea, nay, nay, in all your communications, and so say, and so do; not so swear, and so do, 'as they that shall be judged according to the law of liberty. *James* ii. 12.

Now Christ sets up an order in the church, amongst the christians who deny the true oath, and forbids the swearing which was to be performed to the Lord, for the ending of differences and trespasses, as you may see in *Levit.* xix. and this is Christ's order.

Moreover, saith he, 'if thy brother shall trespass against thee, go and tell him his fault betwixt thee and him alone, and if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.'

So Christ doth not say, in the mouth of two or three swearers, which he had forbidden before; but 'in the mouth of two or three witnesses every thing shall be established,' in his church, which he is head of, as in *Mat.* xxviii.

So this was the order that Christ set up in the church, that forbids swearing, to end differences, and trespasses amongst the christians.

And the apostle saith to the church, *Gal.* xiii. 'in the mouth of two or three witnesses shall every word be established.'

And so we never read in all the scriptures of the New Testament, that people were commanded to swear, but forbidden.

And Christ saith, in *Luke* xxiv. to them that were his ministers, and received their ordination from him to preach freely, as they had received freely, he told them, they were witnesses of these things that he suffered.

And when they chose another disciple, and cast lots, the 'Lord gave the lot to Matthias, to be a witness of his resurrection,' *Acts* i. and in *Acts* ii. 'the apostles were witnesses that God had raised Jesus from the dead:' and in *Acts* iii. and xv. he speaking to the Jews that had killed the 'Prince of life, whereof we are witnesses,' saith he, and in *Acts* v. and xxxii. speaking of Christ, the apostle said, 'we are his witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey him:' and in *Acts* xiii. 'but God hath raised him from the dead,' (to wit, Christ,) and 'he was seen many days of them which came up with him from Galilee to Jerusalem,' who are his witnesses to the people: and in *Acts* xxvi. Paul in his confession, said, 'I continued unto this day

witnessing unto small and great;' and 'we are witnesses of all things which he did, (to wit, both in Jewry and Jerusalem,) whom they slew and hanged on a tree:' so these were chosen witnesses of God and Christ. *Acts* xix.

And so here you may see the ministers of Christ were not made by an oath, which were preachers and witnesses of his birth, sufferings, death and resurrection: so they were not swearers of it, or confessors of it upon oath, but witnesses of the truth of it in the truth.

And so Christ witnessed a good confession before Pontius Pilate, and did not swear a good confession, for he denied swearing, who was God's oath.

And the apostle speaks to Timothy, in 2 *Tim.* ii. 2. 'and the things thou hast heard of me amongst many witnesses, the same commit thou unto faithful men, who shall be able to instruct others also:' he doth not say the things thou hast heard amongst many swearers, but witnesses: the same commit unto faithful men, but not upon oath, men that shall so say, and so do.

And whereas, the apostle saith, 'against an elder, receive not an accusation, but before two or three witnesses;' so he doth not say before two or three swearers. 1 *Tim.* v. 19.

So here was the practice of the church according to Christ's command, to witness the truth, who denied swearing; and here was the practice of his ministers to be witnesses to the truth without swearing, and what was to be committed to the faithful men, was without an oath, and concerning accusations and trespasses, it was by two or three witnesses, and not two or three swearers.

And when the Jews stoned Stephen to death, the witnesses laid down their clothes; it doth not say they swore, but witnessed against him. *Acts* vii. 58.

And when they put Christ to death, there came 'two false witnesses when the high priest had examined Christ, whether he was the Christ the Son of God: and Jesus said unto him thou hast said: nevertheless, I say unto you, hereafter ye shall see the Son of man sitting at the right hand of God, and coming in the clouds; then the high priest rent his clothes, and said, he hath spoken blasphemy, what need have we of farther witnesses?'

So these murdering Jews that crucified Christ, and martyred Stephen, we do not read they received witness against them upon oath.

And the apostle saith, 1 *Tim.* ii. 7. 'I speak the truth in Christ and lie not: a teacher of the Gentiles in faith and verity,' so he doth not say, I swear the truth.

And the apostle saith, 'speak every man truth to his neighbour; and

put away lying, for we are members one of another.' *Eph.* 4. Not every man to swear the truth with his neighbour.

So if all christians in Christendom, so called, would so say, and so do, and 'speak the truth as it is in Jesus, who is the truth,' and every man speak truth with his neighbour, this would shew that they that profess themselves christians, 'were members one of another,' and that Christ was their head, and this would ease them of many idle words, and of all oaths, if they obeyed Christ's command, and the apostle's doctrine, in keeping yea, yea, nay, nay, in all their communications.

And now if you say that the apostle speaks of swearing in *Heb.* vi. mark what was his end in it; 'for when God made a promise to Abraham, because he could not swear by a greater, he sware by himself,' &c. For 'men verily sware by the greater, and an oath for confirmation, is to them an end of strife.'

So this oath of God was a confirmation to them, and an end of strife to them, not to us; for witnesses end the strife in the time of the gospel, as oaths did in the time of the law; (so not the beginning of strife, as oaths are now,) and men sware by the Lord which was the greater, and were to perform their oath to him, which Christ ends.

And so the apostle brings this but as a similitude, 'wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath,' &c.

And in *Heb.* vii. where you may see the priests were made without an oath, but Christ with an oath, that said of him, 'the Lord sware, and will not repent, thou art a priest forever, after the order of Melchizedek.' So he is made a surety of a better testament than the first; so the Old Testament has the old things, the New Testament has the new things, as a new priest, the new blood, the new and living way, Christ, who was made with an oath, who ends the oath, that men of God sware by, to bind them, and tie their souls up to God: so Christ is the way up to God, that says 'swear not at all,' and let your yea be yea, and nay, nay; and the apostles, and martyrs, and all the faithful followed him in his doctrine, who dare not swear, because Christ and the apostle hath forbidden it, who cannot call him Lord, unless they do as he commands, and says to them.

But now if you say Abraham sware, Christ saith, 'before Abraham was, I am;' and he says, 'swear not at all.'

And if you say Jacob and Joseph sware; Christ reigns over the house of Joseph and Jacob, who saith, 'swear not at all,'

And if you say Moses, the servant of God, and the priests did swear in the time of the law, and old covenant, Christ ends the first priesthood, and is the Son of God, and is above Moses, the servant; and his New Testament, is a greater testament than Moses', or the law, and a 'better

surety than the blood of bulls and goats,' who offered up his 'own blood himself once for all;' he says, 'swear not at all,' who redeems people by his blood up to God, and they have faith in him, and it, and not in the blood of bulls and goats.

And now if you say, that the prophets sware in the time of the law, in the Old Testament, I say, Christ, who ends the prophets and the law in his New Testament, says, 'swear not at all.'

And now if you say the angel sware, 'I bring forth my first begotten into the world, saith the Lord, let all the angels worship him,' that says, 'swear not at all;' and, 'learn of me,' saith Christ, 'I am the way,' and 'this is my beloved Son,' saith God, 'hear ye him in whom I am well pleased,' who fulfils the oath of God, and in him God performs his oath, whose righteousness is beyond that of the law of swearing, who is the glory of Israel,' if they will receive him; and the 'light of the Gentiles, to whom God never gave an oath; but to the Jews, unto whom he gave the rest of the types; and therefore should all the converted Jews and Gentiles hear him, the oath of God, and the law, and the prophets in the old time, and all the promises of him, who 'is set up from everlasting to everlasting, the first and last, the amen;' and therefore all christians, mind Christ's words, and hear and obey him that God hath sent, and believe that he is he that God hath sent, and obey his commands, for God hath performed his oath in him who came to fulfil the oath of God, that he gave to men in the Old Testament, who saith in his New Testament, 'swear not at all,' but let your 'yea be yea, and nay, nay, and whatsoever is more than this cometh of evil.'

And so the apostles were made 'able ministers of Christ, and of the New Testament, and not of the letter;' of the prophets and the law in the Old Testament in which there was swearing; for the letter killeth, but the spirit giveth life.'

'But if the ministration of the law written and engraven in stone was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, [mark,] that glory was to be done away;' and do you think that swearing and oaths were not to be done away? if that glory was to be done away by Christ, how shall not the ministration of the spirit be glorious? for if the 'ministration of condemnation be glorious,' much more doth the 'ministration of righteousness exceed in glory.'

Now were not oaths and offerings, and all those figurative things in this ministration of condemnation?

For even that which was made glorious had no glory in this respect, by reason of the 'glory that excelleth,' &c. as you may read in 2 *Cor.* ii. 3. so 'Christ takes away the first, that he may establish the second:' so he takes away those oaths and offerings commanded of God in the first testament, and established in the second and New Testament in the

gospel, the power of God; before the devil was, and will be when he is gone: where there is no swearing, but yea and nay, and out 'of the mouth of two or three witnesses shall every thing be established,' saith he that forbids swearing; and he is to be believed, and heard, and obeyed, and built upon; and there is 'no other foundation to be laid,' and he is the 'chief corner-stone,' and the builders are not to reject him.

Now we, the people of God, called Quakers, cannot swear at all, because Christ forbids it, and saith, 'let your yea be yea, and nay, nay, and whatsoever is more than this cometh of evil;' and the apostle James likewise exhorts 'not to swear at all,' but to keep to 'yea, yea, nay, nay; least we fall into condemnation.'

So we, knowing that if we should swear contrary to our Lord and Saviour's command, and the apostle James' exhortation, we should fall into evil and condemnation, and no man is able to redeem us out of that sin and evil, and condemnation.

And therefore we do declare to all the magistrates upon the face of the earth, that if we be found breaking our yea, yea, and nay, nay, in testifying the truth, when we are called before them, then let us suffer the same punishment as perjured persons.

So we desire that our testimony may be taken in truth and righteousness, without swearing, according to the command of Christ and the apostle. *G. F.*

Swathmore, this 29th day of the 8th month, 1675.

PRIMITIVE ORDINATION AND SUCCESSION

Of Bishops, Deacons, Pastors and Teachers in the Church of Christ.

How Christ ordained his twelve Apostles, and seventy Disciples.
How He would be with them to the end of the World, and in them.
What was the maintenance He ordained for them.
How Christ chose and ordained Pastors, Teachers, Prophets and Evangelists in the Church.
And the primitive ordination of Bishops, and Deacons, and Elders in the Church.
Also, who they are that do succeed them in their ordination, succession, possession, doctrine and practice; in their preaching, praying, singing and maintenance, and who not.—By G. F.

Leave off all your bustling, and come to Christ, and see how his apostles were ordained and sent forth: Christ saith in *Matt.* xxviii. 'go there-

fore and teach all nations.' &c. Now here was the command of Christ after he was risen: so they were not to sit down in benefices, but they were to go and teach all nations; the nation of Esau, and the Egyptians, Hams and Tartars, Barbarians, Scythians, &c.

These did not reason, (what shall I do with my wife and children, or how shall I do for a maintenance?) when Christ commanded them to go and teach all nations; here was the love of God and Christ to all the world: and again *Mark* xvi. Christ said unto his disciples, 'go ye into all the world, and preach the gospel to every creature;' (mark, to every creature the gospel of salvation was to be preached;) here Christ makes no sects, nor leaves out some part of the world; but as he tasted death for every man, and was an offering for the sins of the whole world, so he sent his disciples, which he ordained to preach the gospel, into all nations; and he saith, 'lo I am with you always, even to the end of the world;' and Christ says, 'if you were of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you: so these were the chosen disciples of Christ, which he sent forth into the world. *John* xv. And Christ saith, 'I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, they have believed that thou didst send me, *John* xvii. and the glory thou gavest me, I have given them, and that they may be one, even as we are one, I in them, and they in me, that they may be made perfect in one.'

So here you may see that Christ is in his apostles, that he sends forth into all nations, and he will send them the Comforter, which shall lead them into all truth, who is the spirit of truth, and this Comforter will teach you all things, saith Christ, and bring all things to your remembrance, whatsoever I have said to you. *John* xiii. And further Christ saith, *John* xxv. 'I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruits should remain.' &c.

So here you may see how Christ chose and ordained his ministers, and how he would be with them, and in them, and how he had chosen them out of the world, and they were not of the world, as he was not of the world, and therefore, the world did hate these that were chosen and ordained, and sent forth by Christ, and were not like a company of worldlings, seeking for great fat benefices, and to agree with nations, or countries, or parishes, for so much a year, and to haul people into courts, and cast them into prison, if they would not give them maintenance, or earthly things.

And when Christ sent forth his seventy disciples by two and two into every city, and town, and place, as in *Luke* x. he said to them, 'go your ways, behold, I send you forth as lambs among wolves, (so here is Christ's

sending and command,) carry neither purse, nor scrip, nor shoes, and salute no man by the way, and into what house ye enter, first say, peace be unto this house, &c. and in the same house remain, eating and drinking such things as they set before you; for the workman is worthy of his meat, &c. and into what city ye enter, and they receive you, eat such things as they set before you:' and when those seventy returned again to Christ, &c. in the same hour Jesus rejoiced in Spirit and said, 'I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father.' &c. *Luke* x. 21. 'And no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and him to whom the Son will reveal him:' and Jesus said privily to his disciples, 'blessed are the eyes which see these things.'

So here you may see how Christ sent forth his seventy disciples, and how he thanked his Father which had revealed him and these things unto babes; and how the Son had revealed these things unto his disciples; so these did Christ choose and ordain, and they went forth in the Revelation of the Son: and likewise, when Christ had sent forth his twelve disciples before, he said to them, 'as ye go, preach, saying, the kingdom of heaven is at hand, &c. and freely you have received, freely give, provide neither gold, nor silver, nor brass in your purses, nor scrips for your journey, nor staffs, nor two coats, nor shoes for your journey, &c. and into whatsoever city or town ye shall enter, enquire who is worthy, and there abide till ye go thence, &c. And whosoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet.' &c. So these were not to agree for a benefice with the heads of the town, and if they would not pay them, then cast them into prison.

And also ye may see the same ordination and sending forth of Christ's ministers, in *Mark* vi. and [mark,] whosoever would not hear Christ's apostles' and disciples' preaching, they were to shake the dust off their feet against them, they were not to summon them to courts, and cast them into prison, because they would not hear them; for says Christ, 'he that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.' *Luke* x. And Christ saith in *Luke* xxii. 35. unto his disciples, 'when I sent you without purse, scrip and shoes, lacked you any thing? and they said, nay.'

Now you may plainly see here Christ's ministers, both before he was crucified and after, when he was risen, the manner of Christ's ordaining and choosing and sending forth his ministers; and before he was crucified, he asked his ministers that he did send forth freely, whether they

lacked for any thing, and their answer was to Christ, they wanted nothing.

Now try yourselves you ministers in our days by Christ's words and his ministers then, who are sent forth in the wills of men, whether ye can give the same answer, that ye want for nothing, and that you go forth freely, as they did? and Christ saith, 'I will be with you, and he that is with you shall be in you:' now they that follow the apostles in their succession, they must be in the same power and Holy Ghost that the apostles were in, and not to succeed them in the form, as the false prophets did the true, and antichrist doth the true Christ, who got the true Christ's words; but to succeed the apostles in the same Holy Ghost and power, and life that they were in, that is the right succession, and so in their inheritance and possession; for any worldly man will tell you, it signifies nothing to have only the writings of an estate, and not to possess it: and therefore to succeed the apostles aright, is to succeed them in the same power and Holy Ghost they were in, and to have Christ with them and in them; for Christ saith, *Matt.* xxi. 16. 'out of the mouths of babes and sucklings hast thou ordained strength;' and *Psalm* viii.

So you may see here how Christ ordained babes and sucklings to preach his name freely, as they had received freely; and you know the babes and sucklings are not fit to be sent to schools, but these were taught of Christ, and ordained of him to speak and to confess Christ Jesus freely, as they had received; and he ordained strength out of the mouths of these babes and sucklings: yea, such strength, as the devil, nor all his ministers, nor all the professors of the world were able to gainsay, but it convinced the gainsayers; so they need not lie at schools many years, whom Christ ordains and sends forth: and when they chose another disciple in the room of Judas, to be a witness with the apostles of Christ's resurrection, the Lord gave them Matthias by lot; *Acts* i. And the apostle Paul saith in *Ephes.* iii. 7. 'how that by Revelation he had made known to him the mystery whereof he was made a minister, according to the gift of the grace of God given to him by the effectual working of his power.' And again the apostle saith, 'that the gospel which was preached to every creature under heaven, whereof I, Paul, am made a minister, according to the dispensation of God, which was given unto me, which hath been hid from ages and generations, but now is manifested to his saints, &c. which mystery is Christ in you, the hope of glory, whom we preach, (to wit, the apostles and ministers of Christ,) warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus.'

Here you may see Paul's ordination, and how he and the apostles re-

ceived their ministry, and what he preached, *Col.* iv. 18. And again the apostle saith, 'when Christ ascended up on high, he led captivity captive, and gave gifts unto men, and he gave some apostles, some prophets, some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: so this gift of Christ made them ministers, and you that deny perfection, deny the work of Christ's ministers, as you may see. *Ephes.* iv. And the apostle says, 'we speak the wisdom of God in a mystery, even the hidden wisdom of God, ordained before the world to our glory:' so here you may see what he preached. 1 *Cor.* ii. 6. And in *Gal.* i. 'Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) I certify you, brethren, that the gospel which is preached by me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.'

So here you may see how the apostle was ordained, and from whom he received his gospel and what he preached, and how that he was an apostle, not of man, nor by man; and the gospel which he preached was not after man: and the apostle saith, in *Acts* x. 42, 'he hath commanded us (to wit, Christ,) to preach unto the people, and to testify that it was he who was ordained of God to be the judge of quick and dead:' here you may see it was Christ who commanded his ministers and his disciples to preach; and in *Mark* iii. he ordained twelve, that they should be with him, that he might send them forth to preach; mark, here is Christ's ordination and his sending forth.

So all along you may see how Christ ordained his ministers and disciples, and the seventy, and his pastors, prophets, evangelists and teachers, and he will be with them to the end of the world, and he will be in them, and they shall be in him, and they shall have his Holy Ghost to lead them into all truth.

Now here is a possession, and they that do succeed them in the possession, must be such as possess Christ in them, and his Holy Ghost, and the same power and spirit that the apostles did possess, they must possess the same wisdom (in measure,) which was ordained before the world was, and the same mystery hid from ages and generations, and the same gift from him that is ascended up on high, and the same gospel which is not after man, neither is it received of man, or by man; this they must possess, if they be the successors of the apostles; for any false prophet, or apostle, or messenger of Satan, antichrist, or wolves, may get the sheep's clothing, the outside, the form of godliness, and deny the power thereof, such are not the successors of the apostles in their inheritance and possession.

Now the apostles in this possession, they that did succeed them in it, were called elders, and they ordained decrees by the Holy Ghost, as in

Acts xvi. to the churches that were established in the faith; and they ordained elders in every church; they that were in possession of the Holy Ghost, ordained others that were in the Holy Ghost. *Acts* xiv. and xx. Take heed, therefore, unto yourselves, and unto all the flock of God, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood; mark, here you may see the ordination of overseers or elders, and what they were to oversee withal, and feed withal, the Holy Ghost.

Now they that do succeed them in their eldership or oversight, their succession must be in the possession of the same Holy Ghost, else they are no successors of the apostles, nor the elders, nor overseers, though they are in the form of godliness without the power thereof, which are to be turned away from: and in 1 *Pet.* v. he that is an elder, writes to the elders, who was a witness of the sufferings of Christ, and also a partaker of the glory that should be revealed: 'feed the flock of God, (saith he,) which is amongst you, take the oversight thereof, not by constraint, but willingly, not for filthy lucre but of ready mind; neither as lords over God's heritage, but being examples to the flock.' Now here you may see further of the ordination of elders, and the counsel of an elder to them that were partakers of the glory, and witnesses of the sufferings of Christ, they should feed and take the oversight willingly, and not for filthy lucre, not being lords over God's heritage; but examples to the flock. Now they that are as lords, and are ill examples, and will be overseers for filthy lucre, are not succeeders of the apostles, neither in their possession, nor example, nor command.

So all they that say they have not the same power and Holy Ghost the apostles had, do not succeed the apostles in their possession; and all they who deny, that any people should expect the same power and Holy Ghost the apostles had, deny their possession, and are no succeeders of them: and all they that deny the light that shines in the heart, to give them the knowledge of the glory of God in the face of Christ Jesus now a-days in people; and all they that deny the anointing within to teach, and the word of God in the heart and mouth to obey and do, which was the word of faith the apostle preached, they are not in the succession of the apostles, nor in the doctrine that they preached, nor in the possession and practice they lived in.

And all they that deny that Christ was an offering for the sins of the whole world, and that he doth enlighten every man that cometh into the world, with the light which is the life in the word, and forbid people from believing in this light, and say, that God doth not write his law in people's hearts now, nor put it into their minds now; all such, I say, do not follow the apostles in their succession of their life and power they

were in, for they have denied their doctrine, and that which all good christians do possess.

And all such as say, that the grace of God hath not appeared to all men to teach them, and bring them salvation, and that the manifestation of the spirit is not given to every man to profit withal, and that God doth not give his Holy Ghost to them that rebel against it, and that Christ hath not sent his Holy Ghost to lead his ministers now into all truth, which Holy Ghost shall reprove the world of sin, &c. they that deny this are not the successors of the apostles, in their possession of their life and power in the Holy Ghost; but are deniers of their doctrine, though they may get a form of words, but deny the power thereof, such are to be turned away from.

So you may see how Christ hath ordained his ministers, for he himself was made after the order of Melchizedek, and not after the order of Aaron, (though Aaron was made after an order) and so they were ordained to offer sacrifices, as in *Heb.* vii. 8. which priesthood Christ hath ended, and their order, who ordained his disciples and elders, as you may see before: and all that do succeed them must be in the same grace, in the same light and Holy Ghost, and power, and the same law of life, and of the spirit, and the same anointing within, and the same word of faith in the heart and mouth, and the same gift from Christ that is ascended up on high, and Christ within according to his promise, that he would dwell in them, and as the apostle saith, 'it pleased the Father to reveal his Son in me,' and so he preached him in others: and all apostles, pastors, evangelists, teachers, elders, overseers, &c. that do not follow the apostles in the possession of this before-mentioned, and are not inheriters of this, then they must needs be apostates, and do not follow the apostles in the possession and practice, though they may get the form, and not in the same power, but deny it; they are not the succeeders of the apostles; but are to be turned away from; for none do succeed the apostles, evangelists, and pastors, elders, overseers, and teachers, who succeed them in Christ, and in the same power and Holy Ghost that they were in, who gave forth the scriptures: and in *Acts.* xix. 13. then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, in the name of the Lord Jesus, saying, 'we adjure you by Jesus, whom Paul preacheth;' and there were seven sons of one Sceva, a Jew, and chief of the priests, which did so, and the evil spirit answered and said, 'Jesus I know, and Paul I know, but who are ye? and the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them so that they fled out of the house, naked and wounded, and this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified,' &c.

Now it is clear that those did not succeed in the ordination of the apostles, in the possession of their power, life and Holy Ghost, though they had the form of words, and used the name of the Lord Jesus Christ: and you may clearly see, that it is not the saying the form of Christ's and the apostles' words, and such as can hold them in their memories, that doth bring them to succeed the apostles, and so to plead their ordination, because they can speak Christ's and the apostles' words, this doth not prove their succession in the ordination of Christ nor the apostles; for it says, they fled away naked, they wanted the power and Holy Ghost the apostles were in: and so are not all naked, though they have the form of Christ's and the apostles' words, as these were? let them be priests or professors, if they be not in the same Holy Ghost, and power the apostles were in; they are naked.

And may not this be an example to all Christendom to take heed how they use the form of Christ's and the apostles' words, without they be in the same fear of God, and power, and Holy Ghost the apostles were in: so it is clear, none do succeed the apostles in the same ordination and succession, but such as do succeed them in the same power and Holy Ghost the apostles were in; for can naked men, with the form of Christ's and the apostles' words, convert any men or women to Christ or God? that be not in the same power and Holy Ghost the apostles were in, which power clothes them: and are not all naked men liable to be wounded by the evil spirit, and flee from the evil spirit wounded, like this priest's sons, that are not in the same power and Holy Ghost the apostles were in? and therefore is not this a fearful warning to all Christendom, to take heed how they take upon them, or use any way the form of Christ's or the apostles' words, without being in the same life and power, and Holy Ghost the apostles were in, least the evil spirit get power over them, as it did over this priest and his seven sons.

And are not all vagabonds from the apostles' power and inheritance, that are not in the same power and Holy Ghost the apostles were in, though they may talk and have the form of Christ's and the apostles' words, as common vagabonds and wanderers may talk of other men's possessions: and did Simon Magus continue in the succession of the apostles, though he was convinced? and did not he go out of the succession of the apostles, when he thought the gift of God was to be purchased with money? did not Peter tell him, he was in the gall of bitterness, and bond of iniquity, though he was a professor of Christ, and a believer as many are now? so you may see, that he did not succeed the apostles in the life, and Holy Ghost, and power, and you may clearly see the succession to the apostles is in the life, and power, and Holy Ghost that they were in.

And do not you think that there are many Simon Maguses now a-days,

in Christendom, in their gall of bitterness, and bond of iniquity, that think the gift of God can be bought and sold for money? and are there not many now a-days, that do buy and sell the gospel, as they call it, to people for money? and you cannot say, that these succeed the apostles in their possession in the life and power; but Simon Magus in his gall of bitterness and bond of iniquity.

And do you think, Diotrephes, that John reproves, followed the apostle with his prating, in the possession, and in the succession of the power and Holy Ghost, as in the third epistle of John.

And the apostle saith, 1 *Cor.* iv. 19. 'but I will come to you shortly, if the Lord will, and I will know not the speech of them that are puffed up, but the power; for the kingdom of God is not in word, but in power:' So here it is clear, the knowledge, ordination, and succession must be in power, and they that do succeed the apostles, in their possession and ordination in the gospel, which is the power of God, must be in the same power of God, the gospel, which brings life and immortality to light; for all that have the form of godliness and deny the power thereof, deny the gospel, for the gospel is the power of God: so they must succeed them in the possession of this power that brings life and immortality to light, that shines over the devil, that hath darkened them; for the gospel, the power of God, is called the everlasting gospel, and therefore the succession must be in the everlasting gospel, and power of God; and therefore, to succeed them in the form without the power and Holy Ghost, is no succession to the apostles in their ordination; but a succession of the false apostles, that got the form and denied the power, 'from such' saith the apostle, (that was in the succession of the life, and power, and ordination by Christ,) 'turn away:' and the apostle saith, 1 *Cor.* xviii. 'for the preaching of the cross, (to wit, of Christ,) is to them that perish, foolishness; but unto us which are saved, (to wit, the true apostles and christians,) it is the power of God.'

Now they that do succeed the apostles, and true christians in the cross of Christ, it is in the power of God that crucifies them from the world: it is not to succeed the apostles with wooden, stone, silver or brass crosses; for these would have been foolish things to the apostles; for you cannot say, that you succeed the apostles with your wooden, stone, brass and silver crosses, except you say, these your inventions of stone, wood, brass, and other such like made outward crosses, are the power of God.

And the apostle saith, we speak the wisdom, God in a mystery, which wisdom we speak among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, which cometh to naught: so all that do succeed the apostles in their ordination and succession, it must be in this wisdom of God, which is pure and gentle from above,

and easy to be entreated, it must be in the possession of this wisdom (which will abide and not come to naught,) which they spake amongst them that were perfect: and it is not to succeed the apostles, to get Christ's and the apostles' words to talk of them in man's wisdom, that comes to naught: and the apostle saith, 'my speech was not with the enticing words of man's wisdom; but in the demonstration of the spirit, and of power.'

And now all preachers that do succeed the apostles, it must be in the same demonstration of the spirit and power; for they do not succeed the apostles, whose speech and preaching is only with the enticing words of man's wisdom: and the apostle saith, 'that your faith should not stand in the wisdom of men, but in the power of God:' so whose faith doth stand in the wisdom of men, and not in the same power and wisdom of God the apostles were in, do not succeed the apostles in their ordination and succession; and the apostle saith, 'God hath revealed unto us by his spirit the deep things of God, and we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, [mark freely,] which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth,' &c. and, saith he, 'we have the mind of Christ.'

So now all that do succeed the apostles, must be in the spirit of God, that reveals the deep things of God to them, and by which spirit they know the deep things of God, given forth freely unto them, that they may give them forth freely again to others, according to the ordination and command of Christ; and they must succeed them in the same speech, not to speak the things of God in the words which man's wisdom doth teach, but in those words which the Holy Ghost doth teach: and now they that speak the words of Christ and the apostles in man's wisdom, and not freely, and have not the mind of Christ, that deny the spirit of Revelation, but speak the apostles' words by the spirit of the world, that knows not the things of God, such do not follow the apostles in their succession of the spirit of God, nor in their ordination by the spirit of God: and likewise all such that teach for filthy lucre, 'and serve not the Lord Jesus Christ, but their own bellies,' and are covetous teachers, and are 'heady, high-minded, lovers of pleasures more than lovers of God, and are strikers, and persecutors, and think that gain is godliness,' such do not follow the apostles in their succession and ordination; for the apostles declared against such: freely as they had received, freely they were commanded to give, and did so. And they that follow not the apostles in this their example, and Christ in his command, are not followers and succeeders to Christ and the apostles, in the same life, power and doctrine. Now for the trial of bishops and deacons, that pretend to follow the apostles in their succession; 'a bishop must be blameless, the

husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that can rule well his own house, having his children in subjection with all gravity, not a novice, lest he be lifted up with pride, and fall into condemnation of the devil: moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the devil.' 1 *Tim.* iii. and in *Tit.* i. 'A bishop must be blameless, as the steward of God, not self-willed, nor soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, &c. for there are many unruly and vain talkers,' &c.

Now here you may see the ordination of bishops; and if they do not succeed in these steps and precepts as the apostles have laid down, they do not succeed the apostles; for if he be of 'ill behaviour, not given to hospitality, nor apt to teach freely, (as they did,) and if he be given to wine, and a striker, and greedy of filthy lucre, and not patient, but a brawler, and covetous, and not the husband of one wife, and cannot rule his own house well, and hath not his children in subjection and in gravity, and is a novice, and puffed up in pride, and hath an ill report from them without, and self-willed, and soon angry, not sober, just, holy and temperate, &c. Such follow not, nor succeed the apostles in their ordination and succession, nor in their life and power of the Holy Ghost, but were reproved by them: now likewise, concerning deacons, if they be not grave, and if they be double-tongued, or given to much wine, or if greedy of filthy lucre, if their wives be not grave and sober, but slanderous, they are such as do not follow the apostles in their ordinations and succession; therefore, the apostle says, 'first they must be proved, and then let them use the office of a deacon, &c. being found blameless:' and likewise the apostle saith, 'they must hold the mystery of faith in a pure conscience; (mark in a pure conscience,) and faith is a mystery; and therefore all such that are not qualified according to the apostles doctrine to Timothy and Titus, do not follow and succeed the apostles in their spiritual succession and ordination: and moreover the apostle saith, 'follow us, as we follow Christ, and walk as ye have us for an example;' and they coveted no man's gold, nor silver, nor apparel, and said, 'although he preached the gospel, ye had nothing to glory of; and what is my reward? (says he,) verily, that when I preach the gospel, that I make the gospel of Christ without charge.' 1 *Cor.* ix.

And now you that do not follow the apostle in these things, both in example and life, and to keep the gospel without charge, you do not follow the apostles in the spiritual succession and ordination, neither are

you to be followed, but as you follow Christ, and the example of the apostles.

And all such that forbid to marry, and command to abstain from meats, such are not the succeeders of the apostles in their ordination, and possession of the heavenly power and spirit; but such are speakers of lies, and are such as are departed from the faith, giving heed to seducing spirits, and doctrine of devils, speaking lies in hypocrisy, having their consciences seared as with an hot iron. 1 *Tim.* iv. And in *Rom.* viii. 'if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus shall quicken your mortal bodies by his spirit that dwelleth in you: for as many as are led by the spirit of God, are the sons of God; but ye have received the spirit of adoption, whereby we cry Abba Father, which spirit itself beareth witness with our spirits, that we are the children of God; for the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death,' saith the apostle.

Now here was the possession of the apostles, and all true christians, and all that follow them in their succession, and heavenly possession, must be led by the spirit of God, and to have the same spirit to bear witness with their spirits, that they are the sons of God; yea the same spirit that raised up Jesus from the dead, to dwell in them, and to quicken their mortal bodies: so the succession must be in this same spirit, and in the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death, and then there will be the fruits of the spirit to shew forth their succession to the apostles, that they do succeed them in the same spirit, in the law of the spirit of life that is in Christ Jesus, that doth make them free men and women from the law of sin and death: so all the succeeders of the apostles in the spirit, can cry Abba Father. And the apostle saith, in *Rom.* x. 'how shall he preach except he be sent? &c. And the word is nigh thee in the heart and mouth, and this is the word of faith which we preach,' which were sent (to wit, the apostles,) to preach it.

So all that succeed the apostles, they must be sent of Christ in the same power and spirit, that the apostles were sent from God and Christ, and freely give as they have received from him freely, and preach the same word of faith, which is nigh in men and women, even in their mouths and heart to obey it and do it; for if people go not in the same power and spirit as the apostles were in, and preach the same, they are not succeeders of them in their possession. Now Christ said, 'I am come in my Father's name and you received me not: if another shall come in his own name, him you will receive.' *John* v.

And now is it not clearly seen to this day, that the prophets and apostles, that came in the name of the Lord and of Christ, such were always hated; and they would not receive them: and by sad experience we

have found it in our age, who have been moved by the Lord, and gone in the name of the Lord to speak to priests and professors, many of which you have imprisoned and beat; but if any have come in their own name, such are received by you.

And if Paul had been an apostle by men, or of men, or had received his gospel and ordination by men or from men, men would not have called him a 'ring-leader, and a pestilent fellow,' &c. And the apostle said, 'they were able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.' So all that follow the apostles in their ordination and succession, must be ministers of the spirit, and of the New Testament, yea, of the spirit that giveth life, and not of the letter that killeth: now they that are ministers, but not of the same spirit that giveth life, and of the New Testament that the apostles were in, do not follow them in their ordination and succession, though they may have the letter. And the apostle saith, 'we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the spirit of the Lord.' 2 *Cor.* iii. 13. 'And we having the same spirit of faith,' &c.

Now here was the apostles' possession, and all that follow them in their possession, ordination, and succession, must behold the same glory as they all did, and know the same changing from glory to glory, even by the spirit of the Lord, and they must be in the same spirit of faith, else they do not follow the apostles, and true christians in their ordination and succession. And the apostles saith, 2 *Cor.* vi. 'in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness,' &c. Now all you that follow the apostles in their succession, you must approve yourselves as the ministers of Christ, by your patience, by your pureness, by your long suffering, by knowledge, by kindness, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, and by the Holy Ghost: but now if you say, you have not the same Holy Ghost as the apostles had, then you cannot approve yourselves, neither can you follow them in the same ordination and succession as the apostles were in: and you that be the strikers, and imprisoners, and afflicters of people for religion, you do not follow the apostles in their ordination and succession, that were stripped, imprisoned, and afflicted.

And the apostle saith, 'ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, and I will be a father unto you, and you shall be my sons and daughters, saith the Lord God Almighty;' now

here was the possession of the apostles and true church: now all that follow the apostles in their ordination, and succession, and possession in the true church, they must follow them in their sonship and daughtership, and must be such as God dwells in, and walks in, if not, and they will not have him to dwell in them, and walk in them, and so to be the sons and daughters of God, then they do not succeed the apostles and true church in their possession: and the apostle saith, *Gal.* iii. 'for ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ:' so all that follow the apostles and the true church in their succession, must be in the same light and power, and faith in Jesus Christ, which Jesus Christ hath been the author of, and all must look to him for it, and so all children of God in this faith, that brings them to have access to God, and victory over that which separates from God.

So all must succeed in this one faith, and they that are baptized into Christ, must put him on; not make a profession of him without them, and not put him on; if they do, they do not follow the apostle, and the true church in their succession.

And the apostle saith, *Gal.* iv. 'because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father:' [mark,] into your hearts: now all that do succeed the apostle and true church here, it must be in the same power and spirit they were in, that they may cry Abba Father: and the apostle, in *Gal.* v. saith, 'walk in the spirit and ye shall not fulfil the lusts of the flesh:' and again he saith, 'if we live in the spirit, let us also walk in the spirit;' mark, (us the apostles and the true church, and true christians:) now if ye do not walk in the same spirit as the apostles and true church were in, then ye do not succeed the apostles and true church in their succession, and ordination, and possession that they were in; but do fulfil the lusts of your flesh: now the apostle saith, 'the fruits of the spirit are love, joy, peace, meekness, long suffering, temperance, &c. against which there is no law,' &c. Now if you do not walk in the spirit, you do not succeed the apostles in their ordination by the spirit, neither do you succeed them in the fruits of the spirit; but are in the fruits of the flesh, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresy, envyings, murders, drunkenness, revilings, and such like. And the apostle tells you plainly, that they that do such things, shall not inherit the kingdom of God, and therefore, look all Christendom, at your fruits, and see whom you do succeed; and the apostle saith, *Gal.* vi. 'for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.'

Now no man can sow to the spirit; but such as be in the same spirit

of God and Christ, that the apostles were in, and they that be not in the same spirit that they were in, are not their succeeding seedsmen in their ordination by the Holy Ghost, then such sow to the flesh, and of the flesh they reap corruptions, and not everlasting life; mark this all you seedsmen, what a crop you may reap of corruptions, that are sown to the flesh, who have not sown in the same power and holy spirit as the apostles sowed withal, and to: and the apostle speaking to the Ephesians of his knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the spirit: now you that do not succeed the apostles in this spirit of revelation, you do not know the mystery of Christ as the holy prophets and apostles did, though you may have the form: and the apostle saith, in *Ephes.* ii. 18. 'for through him both have an access by one spirit to the Father, and in whom ye also are built together an habitation for God, through the spirit.'

So all you that do follow the apostles and the true church in their succession, it must be in the same spirit of intercession, that gives access to the Father, and by the same spirit built together for an habitation of God.

And all you that deny having the same spirit the apostles had, how can you be built together an habitation for God, or have access to the Father: and the apostle saith, 'finally, my brethren be strong in the Lord and in the power of his might; put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and rulers of darkness, &c. And take unto you the helmet of salvation, and sword of the spirit, which is the word of God.' And now mark, they that follow the apostles in their succession and ordination in the true church, they must be in the same power and might, and the same helmet of salvation, and shield of faith, and their feet must be shod with the same gospel of peace, and their loins must be girded with the same girdle of truth, and the same breastplate of righteousness, and they must have the same sword of the spirit, which is the word of God, with which they must not wrestle with flesh and blood, but spiritual wickedness, &c.

Now you that are not in the same power of the same spirit, nor the same faith, truth, righteousness, gospel, salvation, and armour of God, you are not the successors of the apostles in their weapons, in their armour, in their wrestling, who wrestle with flesh and blood; neither are you able to stand against the wiles of Satan: and the apostle saith, 2 *Cor.* x. iv. 'we do not war after the flesh; for the weapons of our warfare are not carnal but spiritual, mighty through God to the plucking down of strong holds,' &c.

Now all that follow the apostles in their succession, and possession, and ordination, their weapons must not be carnal, and they must not wrestle after the flesh, if they do, they are no ministers in the succession of the apostles in their war and their weapons: and the apostle saith, 1 *Cor.* xii. 'for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether bond or free, and have been all made to drink into one spirit;' [mark,] here is the one baptism, and here is the one spirit, and here is drinking into one spirit through several sorts of people; these followed the apostles in their succession; and therefore, all that follows the apostles in their succession, must be baptized by the same spirit, as the apostles and true church were baptized withal, and drink into the same spirit; and they that say, they have not the same spirit the apostles had, cannot be baptized into the same body they were baptized into, neither can they have the same union, in drinking in the same spirit they drank in, though they may have the letter, they cannot succeed them in their baptism in the spirit, and drinking in the spirit, if they have it not, and do not look for it, (to wit, the spirit of Christ,) now a-days: and the apostle saith, 1 *Tim.* iv. 'be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, and purity.' Now all the succeeders of Timothy and the apostle, must be in the same example, in the same word, in the same conversation, charity, spirit, faith and purity; and they that are not in the same spirit, they cannot be in the same faith, word, conversation, charity, and purity, and then such do not succeed the apostles, nor Timothy: and in 1 *Pet.* ii. 'ye also as living stones are built up a spiritual household, [mark, are built up,] and an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' Now all that follow the apostles and the true church in their succession and possession of the spirit, they must be the spiritual household and living stones, offering up spiritual sacrifices acceptable to God by Jesus Christ. And you that say, you have not the same spirit the apostles had, and the church in the primitive times, you are not the successors of the apostles, and you cannot be the living stones nor spiritual house, nor an holy priesthood, neither can you offer up spiritual sacrifices to God, acceptable through Jesus Christ, not being in the same spirit the apostles and true church were in.

Concerning the Succession in the Fellowship.

'If we say, (saith the apostle,) that we have fellowship with him, (to wit, Christ and God,) and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.'

Now all that do succeed the apostles and true church in the fellowship it must be by walking in the light, as he is in the light, and there they shall know cleansing by the blood of Christ, but all such as hate the light of Christ, and call it of the devil or an idol, such do not succeed the apostles and the true church, though they may get the form of words, and say they have fellowship with him, but walking in the darkness, and hating the light, the apostle tells you, they lie and do not the truth, as you may see in 1 *John*; and the apostle saith, 'for your fellowship is in the gospel.' *Eph.* i.

So all that follow the apostles and true church in their succession, it must be in the same gospel, the power of God, and not in a form of godliness, and denying the power of the gospel, that is a denying a succession in their fellowship: and in another place he speaks of keeping the unity of the spirit, which is the bond of peace: so all that do not follow the apostles and true church in this unity of the spirit, they want the bond of peace, yea, the bond of the Prince of princes' peace; and they that do follow the apostles and true church, it must be in the same spirit that they were in, and so in the same unity and bond of peace.

Concerning Singing and Praying in the Spirit in the Succession of the Apostles.

The apostle saith, *Eph.* vi. 18. 'praying always with all prayer and supplication in the spirit:' now they must be in the same spirit the apostles and true church were in, if they do succeed them in the spirit of prayer, or else is it not like the pharisees' babbling, and such as ask, and receive not? and the apostle saith, *Rom.* viii. 'likewise the spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the spirit itself makes intercession for us,' &c. So all that do succeed the apostles in their prayer, it is not using a company of words, and making prayers, but it must be in the same spirit which helps the infirmity, and makes intercession; for without this spirit the apostles were in, we know not what we should pray for as we ought; so therefore, the spirit is the helper, and makes intercession; and therefore, they that have not the same spirit the apostles had, want the helper that should make intercession, and are not in the succession of the apostles and the true church. And again the apostle saith, 1 *Cor.* xiv. 'I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also, when thou blessest with the spirit,' &c.

And therefore all that do pray, and sing, and bless, and not in the same spirit the apostles were in, and the true church, they are not the succeeders of the apostles in their spiritual praying, singing, and blessing,

neither can they pray with the understanding, nor sing, nor bless with the understanding, as the apostles and the true church did, if they be not in the same spirit they were in, that gave forth the scriptures. And the apostle saith, 'let the word of God dwell in you in all wisdom, &c. teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.' *Col.* iii.

Now they that do succeed the apostles in this teaching and admonishing in psalms, hymns, and spiritual songs, they must succeed them in the word of Christ dwelling in their hearts, and in the same spirit, and same grace in the heart that the apostle and true church were in; for they cannot succeed them in the letter, in the form without the power in their possession: and the apostle bids them pray without ceasing, and quench not the spirit, and despise not prophesying: and they that do despise prophecy, and quench the spirit, do not follow the apostles in their succession and ordination, and comfort, and edification, who said, 'they may all prophesy one by one.'

And so all that grieves, and quencheth, and vexeth the spirit of God, and rebelleth against his spirit, and resisteth the Holy Ghost, and hates the light of Christ, doth not follow the apostles in their succession and possession: and the apostle saith, 'but ye beloved, build up yourselves in your most holy faith, praying in the Holy Ghost:' so all that do succeed the apostles and the true church in their praying, it must be in the Holy Ghost, and succeed them in their building, it must be in the holy faith, which Christ is the author of, and they that are not in the same Holy Ghost and faith, do not succeed the apostles in their building, and in their praying: and the apostle saith, in 1 *Thes.* ii. 10. 'ye are witnesses and God also, how holily, and justly, and unblameable we behaved ourselves among you that believe:' so they that do succeed the apostles, must succeed them in that holy, and just, and unblameable life: and Christ saith, in *John* iv. 'they that worship the Father must worship him in spirit and truth:' now none can succeed the apostles in this worship that Christ set up above sixteen hundred years since; but who are in the same spirit and truth the devil is out of, that the apostles were in: and so it is clear; all that do succeed the apostles in their succession, and ordination, and possession, it must be in the same power and spirit: and saith the Lord, 'I have ordained thee a prophet to the nations, before I formed thee in the belly I knew thee.' *Jer.* i. 5. And a multitude of the like things concerning the succession of the apostles, and the true church, of sanctification, justification, and perfection, and the like, might be declared, and the apostle saith, 'he that hath an ear let him hear what the spirit saith to the churches:' John speaks this seven times in the Revelation; but if people have not the same power and spirit now a-days as the apostles had, then they cannot hear what the spirit saith.

Now the apostle saith, 1 *Cor.* xiv. 'if any thing be revealed to another that sits by, let the first hold his peace; for you may all prophesy one by one, that all may learn, and all may be comforted; for the spirit of the prophets is subject to the prophets:' now all that deny prophecy, and speaking one by one, deny the way by which the church may learn and be comforted, and deny the subjection of the spirit of the prophets, and such are not the succeeders in the same power and spirit the apostles were in: and the apostle saith, 1 *Cor.* xiv. 'except you utter by the tongue, words easy to be understood, how shall it be known what is spoken; for ye shall speak in the air, therefore, if I know not the meaning of the voice, I shall be unto him that speaketh as a barbarian, and he shall be a barbarian unto me.' And therefore all ye that speak, and preach, and pray in an unknown tongue, or bless, the apostle telleth you, ye are as barbarians, and speak to the air, and so you do not follow him in his succession; so therefore, all that follow the apostles and the true church, in their succession, ordination, and possession; either in preaching, praying, or singing, fellowship, or worship, they must succeed them in the same power and spirit the apostles were in.

And the apostle saith, *Gal.* vi. 'as many desire to make fair shew in the flesh,' and in *Rom.* xv. 18. 'for I will not dare to speak of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word or deed.' Now consider, do you follow the apostles in this succession, dare you speak of things which Christ hath not wrought by you, and bring people to be obedient by word or deed? and is not this to make a fair shew in the flesh of that which Christ hath not wrought by you? then you are not succeeders to the apostles and true church: and the apostle saith, in 2 *Cor.* x. 15. 'not boasting of things without our measure,' that is, of other men's labours, &c. 'but according to the measure of the rule, which God hath distributed unto us,' &c. Now consider, do any follow the apostles in their succession; but who follow them in the rule, to wit, of the spirit? and do such follow the apostles in their rule, that boast of men's labours, to wit, the prophets', Christ's and the apostles' words, and deny their rule of the spirit? and did not the Corinthians make a great profession of Christ, and looked upon themselves to be great gifted men? and did not the apostle tell them, they were reprobates if they knew not Christ in them, for all they might make a profession of Christ without them? and so, is it not needful for all christians to try themselves, whether they be in the faith, and prove, and know their own selves, that Christ is in them, except they be reprobates; and so reprobates may make a profession of Christ without them, which do not follow the apostles in the succession, who preached Christ within, the hope of glory, who said, 'the life that I now live in the flesh, is by the faith of the Son of God, and I live, yet not I, but Christ that liveth in me.' *Gal.* ii. 23.

So now, who follow the apostles in this their possession, succession, and ordination, must follow them in the possession of this faith of the Son of God, and in this life in him: and the apostle saith, in *Gal.* iv. 9, 10. 'but now after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage, ye observe days, and months, and times, and years, I am afraid of you, least I have bestowed upon you labour in vain.'

Now consider this, you that observe days, months, times, and years, which he calls beggarly elements, and bondage upon such that went into such things, he was afraid he had bestowed his labour in vain. Now you that do observe these things, and follow these things, the apostle reproves, do not you succeed them that went in bondage, and are not succeeders to the apostles nor true church: and in 1 *John* v. 12, 20. 'he that hath the Son hath life, and he that hath not the Son hath not life, and we know that the Son of God is come, and hath given to us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal life.'

Now here you may see their possession, and what the apostles and the saints did possess, and they did confess Christ was come without them and within them, and they were in him: so all that follow the apostles and true church in their possession, and succession, must have this confession, that Christ is come, and hath given them an understanding, and to be in them, and to have the Son if they have life, signifying that all the professors of the Son of God, if they have not the Son of God, they have not life, then they cannot succeed the apostles and the true church in the same life, possession, and confession from the same faith, and so are no true witnesses.

Now who follow the apostles in the succession and ordination, are faithful witnesses; and in *Luke* xxiv. 48. Christ says to his disciples, 'ye are witnesses of these things;' and *Acts* i. 8. 'but ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me in all Judea, and Jerusalem, and Samaria, and to the utmost parts of the earth.'

Now mark, these were the faithful and true witnesses in the power and Holy Ghost, that witnessed in Judea, Jerusalem, and Samaria, and to the utmost parts of the earth, to Christ: nor can any succeed the apostles and be true witnesses, but in the same power and Holy Ghost; and in *Acts* ii. 32, 33. 'this Jesus hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which we now see and hear,' &c. and in *Acts* iii. 15. 'ye have killed the Prince of life, whom God hath raised from the dead, whereof we are *witnesses;*' now all these were faithful witnesses: and *Acts* v. 32. 'we

are his witnesses of these things, (to wit, Christ,) and so is also the Holy Ghost, whom God hath given to them that obey him:' mark then, those that do disobey God and Christ, receive not this Holy Ghost, and then they cannot succeed the apostles in the same Holy Ghost, as faithful witnesses of Christ. And *Acts* x. 39. 'we are witnesses of these things which he did, (to wit, Christ,) both in the land of the Jews, and at Jerusalem, whom they slew and hanged on a tree,' &c. And *Acts* xiii. 30. 'but God hath raised him from the dead, and he was seen many days of them who came up with him from Galilee unto Jerusalem, and we are his witnesses unto the people, and we declare unto you glad tidings.' And *Acts* xx. 23. 'save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me,' (to wit, him that preached Christ.) And *Acts* xxvi. 22. 'having therefore obtained help from God, I continue unto this day, witnessing both unto small and great, saying no other things than those which the prophets and Moses did say should come, that Christ should suffer and rise from the dead, and should show light unto the Gentiles.'

Now here you may see his faithful witnesses in the Holy Ghost, witnessed to all, small or great, freely; and you that deny having the Holy Ghost the apostles were in, and the light of Christ, which he enlightens every one that comes into the world withal, which he shews to the people and to the Gentiles, you are no true witnesses nor succeeders to the apostles, that call his light (that he hath shewed to us Gentiles, which shines in our hearts, to give us the knowledge of the glory of God in the face of Jesus Christ) of the devil, and the Quakers' new Christ, and natural; you are no succeeders of the apostles in the power, light, and spirit, nor true witnesses, but their opposers. And the apostle saith, 1 *Thes.* ii. 10. 'ye are witnesses and God also, how holily, justly, and unblamable we behaved ourselves amongst you that believed.'

Now we cannot witness that you walk so holily, justly, and unblamably in Christ, we who are the true believers: and can you say, that God is your witness of your holy, just, and unblamable life, as the apostles did? and if you cannot, you do not succeed them in their possession and succession; and the apostle saying before, 'that the Holy Ghost witnessed in every city, saying, bonds and afflictions abide me.' Now you that do persecute, and afflict, and bring into your bonds and prisons, and say, you have not the same Holy Ghost the apostles had, and yet afflict them that be in the Holy Ghost, ye are not the succeeders of the apostles in their ordination and succession. And the apostle saith, 1 *Tim.* iv. 14. 'neglect not the gift that is in thee,' &c. and he was to hold the faith in a good conscience, 1 *Tim.* i. 19. and he calls him 'his son in the faith, 1 *Tim.* i. 2. And in 1 *Tim.* vi. 11, 12. 'but thou, O man of God, follow righteousness, godliness, and faith, love, patience, meekness; fight the

good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses; and hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus, [mark,] in faith he had heard,' and in love, which is in Christ Jesus; this form of sound words he was to hold fast, which he had heard in faith, &c. which Christ is the author of. 2 *Tim.* i. 13. So they that be not in the same sound words, which is heard in faith and love in Christ Jesus, do not succeed the apostles in their possession nor ordination: and in 2 *Tim.* i. 14. 'that good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us:' [mark,] keep by the Holy Ghost that dwelleth in us: and in 2 *Tim.* ii. 2. 'and all the things thou hast heard of me amongst many witnesses, the same commit thou unto faithful men, who shall be able to teach others also.'

Now mark, these followed the apostles in the succession in the Holy Ghost, in the faith in the good things, which they dwelt in and committed unto faithful men, which mystery of the faith is held in a pure conscience; so none can succeed the apostles nor Timothy, nor these faithful men, but in the same faith, and in the same gift of prophecy, and in the good thing, kept by the Holy Ghost dwelling in them: now they that be not in the same faith and Holy Ghost, and in the same good thing the apostle Timothy and those faithful men were in, do not succeed the apostles and them, though they get the form of godliness; and the apostle and Timothy did not commit those things to faithful men, to teach them, and make a trade of them; for they that do make a trade of them are unfaithful men, and do not succeed the apostles and Timothy, but are succeeders of such as resist the Holy Ghost and disobeyers of God; for the apostle saith, 'he gives the Holy Ghost to them that obey him:' and the apostle saith, 2 *Tim.* iii. 5. 'having a form of godliness but denying the power thereof, from such turn away:' now to have a form of Christ's words, the apostles' words, or Timothy's words, or these faithful men's words, and deny the power and the Holy Ghost that led them to speak them forth, they are to be turned away from, and are no succeeders of the apostles: and the apostle saith, *Heb.* xii. 'wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith,' &c.

So you may see it is not any man, nor writings, nor words, that is the author of people's faith, but Jesus Christ, and all must look unto him, the author and finisher of their faith for it, if they do succeed, this cloud of witnesses, which faith is the gift of God, and brings us to have access to God, in which God is pleased: and the apostle saith, 1 *John*, 'that which

was from the beginning, [mark, the beginning, to wit, Christ,] which we have heard, [mark, they have heard that which was from the beginning,] which we have seen with our eyes, [mark, they had seen with their eyes that which was from the beginning,] which we have looked upon, and our hands have handled of the word of life, which was from the beginning; for the life was manifest, and we have seen it, and bear witness, and shew it unto you, that eternal life which was with the Father, and was manifest unto us, that which we have seen and heard, declare we unto you, that ye, (to wit, the church,) also may have fellowship with us, who had seen, heard, looked upon and handled the word of life, and truly our fellowship is with the Father and with the Son Jesus Christ; and these things I write unto you, that your joy may be full.'

And now mark, he that hath not the Son hath not life, and he that hath the Son hath life; and therefore, consider all ye teachers and churches in Christendom, where is your fellowship, have you heard that which was from the beginning? have you seen, looked upon, and handled, and so bear witness to what you have seen, heard and handled? and do you declare that to your churches which you have heard, seen and handled, as the apostles did? if not, you do not succeed the apostles in their hearing, in their handling, in their looking, and seeing, and witnessing, and declaring to others: for will not the worldling's reason teach you in your common courts, that if a company of witnesses come to bear witness before a judge, the judge asketh them whether they have seen, heard, or looked upon the man; if they say, no, they have never heard, nor looked upon him, nor do not expect ever to see him while on this side the grave; what do you think the judge will say to these witnesses, that will come to witness for, or against a man they have never seen, nor heard, nor looked upon, nor ever expect to see: but you may say, the witnesses heard others say so of him; and will this please the judge? let worldly reason judge: so consider, if you never heard God's voice, nor seen his shape, as you may see in *John* v. Christ the judge did not accept of such as the Jews, that were sayers of what the prophets and Moses said and did; for saith he, 'the Father himself, which hath sent me, beareth witness of me, but ye have neither heard his voice at any time, nor seen his shape;' then these were not, nor are the true or faithful witnesses of God nor Christ.

And in *Jer.* xxiii. 21. 'I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesy:' and ver. 30, 31. 'therefore behold I am against the prophets, saith the Lord, that steal my words every one from his neighbour: behold I am against the prophets, saith the Lord, that use their tongues, and say, he saith it;' and ver. 16. 'thus saith the Lord of hosts, hearken not unto the prophets, nor unto the words of the prophets that prophesy unto you, they make you vain,

they speak a vision of their own heart, and not from the mouth of the Lord:' and in *Ezek* xiii. 'woe unto the prophets that follow their own spirit, and that see nothing, I have not sent them, saith the Lord, and they say, the Lord saith it, albeit I have not spoken to them; I am against you, saith the Lord, because with lies you make the hearts of the righteous sad, whom I have not made sad, &c. I will deliver my people out of your hand, and you shall know that I am the Lord,' &c.

And now consider these were not the succeeders of the true prophets, though they used their tongues, and spake and ran with a divination of their own brains and studies, the Lord was against such, though they might say, thus saith the Lord, and get the words of their neighbour prophets. So though you may say, thus saith Christ, and thus say the apostles, and be such as run and God never sends, nor Christ, and have neither heard God's voice, nor seen his shape, and the Lord nor Christ have not spoken to you, and say, you have not the Holy Ghost as the apostles had, and so follow your own spirits, and see nothing; and do not all, who say they have not the same spirit the apostles had, follow their own spirits, and see nothing, and so are succeeders of these false prophets which God reproved, and not the true prophets nor apostles? 'and how can you preach, except you be sent?' saith the apostle; for whom Christ sends they be in the Holy Ghost, and none can call him Lord, but by the Holy Ghost.

And Christ saith, 'that he may abide with you forever, to wit, the Comforter, the Holy Ghost, *John* xiv. 16. even the spirit of truth, that shall lead you into all truth,' and he should dwell in them, and should be with them; and also Christ saith, 'he would be with them and in them to the end of the world.

And now, therefore, how can you be faithful witnesses to God and Christ the judge, by using your tongues, and saying, he saith it, or by getting the form of godliness, and denying the power and the Holy Ghost, to wit, the witness; and by your running, and God never sent you; and though you say, he saith it, and hath never spoken to you; yea though you may be ministers of the letter from Genesis to Revelations, and say, he or they say it, and yet never hear his voice, or see his shape at any time; then how at any time can you be true witnesses, except you were in the same power and Holy Ghost the prophets and the apostles were in?

'He that hath the Son of God, hath life, and he that hath not the Son of God, hath not life;' then how can he be a witness of the life that he hath not seen, heard, nor handled? and if Christ be not in him, he is a reprobate, and then how can reprobates be faithful witnesses of him, though they may talk of him by the letter he is come, as the Jews by the letter talked he was to come?

And therefore, they that have the Son of God they have life, they see it, they hear it, they handle it, they look upon it, that life that was in the beginning, and can say, 'the Son of God is come, and hath given us an understanding, and we know him that is true, and are in him that is true, and so are faithful witnesses, succeeders of the apostles and the true church, and can declare what their eyes have seen, and their hands have handled, and what they have heard, and what they have looked upon, and bear witness and show to others that eternal life, which was with the Father, and manifest unto us and in us, and can both witness and declare this to others freely, as they have received freely from God, that others may have fellowship with them, and can say truly, 'our fellowship is with the Father and with the Son,' and this we declare and witness to: I say, all that succeed the apostles and the true church, it must be in this hearing, sight, handling, witnessing and declaring of this possession, of this life, Christ that was in the apostles and the true church, else they are no succeeders to them, nor in their possession: for all the false witnesses against the prophets, Christ and the apostles, they might profess the scriptures, and the beast, whore, antichrist, Satan's messengers and false apostles, they might profess Christ in words; but they that have him not, have not life, and so are no true hearers, seers, witnesses nor succeeders, neither can they call Jesus Lord, except they be in the Holy Ghost the apostles were in, neither can they witness as they did without the Holy Ghost, neither can they build up one another, except they be in the same Holy Ghost the apostles and true church were in, praying in the Holy Ghost, building up one another in the most holy faith.

So all true succession is in this building in the Holy Ghost and holy faith that they were in; and if they be not in this, they are pluckers down, and scatterers from the head, lo here, lo there, lo there Christ without them, and not within them, and so no succeeders to the apostles, nor true Church, but to such, against whom the cry is, lo here, lo there, which Christ commands not to follow.

And in 2 *Cor.* ii. 17. 'for we are not as many which corrupt the word of God, but as of sincerity, but as of God in the sight of God speak we in Christ.' And in 2 *Pet.* ii. 3. 'and through covetousness shall they with feigned words make merchandise of you,' &c.

Now consider, such as these did not follow the apostles in their succession nor ordination, nor any that be in feigned words, who through covetousness make merchandise of God's, Christ's, the prophets' and apostles' words, and of people.

And none follow the apostles in their succession and ordination, but such as be of God, and in the sight of God speak the truth in sincerity in Christ Jesus.

So all they that teach 'for filthy lucre, and serve not the Lord Jesus

Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple,' *Rom.* vi. 8. all such follow not the apostles, and true church in their succession, but are reproved by them.

And in *Numb.* xxviii. you may see how God ordained his law in Mount Sinai, and that his people should walk in it, which law commanded their offerings and the priests to offer and attend upon their service.

But Christ Jesus, who ends the law and the offerings, and the priests, by offering up himself once for all, he ordained his disciples to preach, and commands them, freely as they had received of him, so freely to give.

And therefore, they that follow the apostles in their ordination and in their succession, must give freely, as they have received freely.

And Christ commands his disciples not to swear at all, but keep to yea and nay in their communication, and to bless, and curse not.

And the apostle that kept in the ordination of Christ and his command, forbad swearing and cursing, and set up yea and nay, as Christ commanded.

Now all them that swear and curse, do not follow the apostles in their succession, nor ordination, nor qualification.

And Christ forbids his ministers from being called gracious lords, as the Gentiles were, or for being called of men master, as the pharisees were.

And therefore, they that follow the apostles in Christ's ordination, and the succession of the apostles, must keep his commands; for such ministers that do plead for such titles, and to be called of men masters, and gracious lords, succeed the pharisees and the Gentiles, and not Christ nor the apostles.

And therefore none can succeed the apostles, but in the same power of God and Holy Ghost that they were in, who gave forth the scriptures, and they must receive Christ, and live in him, who is the rock of ages, and so to know him, to be with them and in them to the end of their age, and so to the end of the world, who is the rock and foundation of all the righteous in their ages; and they that do succeed the apostles, must succeed them in their work and foundation.

So in the light, in the life, and in the power of Christ Jesus, and in him, and he in them, who is the first and last; here is all the true succession and succeeders, who walk and live in Christ Jesus, and he in them, who is first and last. *G. F.*

Swarthmore, the 10th of the 9th month, 1675.

POSSESSION ABOVE PROFESSION;

Being a Discourse, in which it may be clearly seen that many that make a Profession of Christ in the Flesh, and deny him in his Light, which he enlighteneth every man that cometh into the world withal, (which Light is the Life in the Word,) and speak evil against it, are such as possess him not, but persecute his Light and Life as the Jews, that persecuted him in the days of his Flesh.

And how that many Turks and Heathens will own his Divine Light more than many of them that make a Profession of Christ in the Flesh.

And likewise, how that all such as profess Christ Jesus has bought them, are to be governed and ordered by him, their owner; for the worldling's reason will say, 'that which he hath bought and paid for, is his own to order and govern,' &c.—By G. F.

Now all christians that confess Christ come in the flesh, in words, and yet do not obey him, they have not the comfort of him.

For ye christians that do confess Christ to be come in the flesh, and yet will not own his light, that he doth enlighten every man that cometh into the world with, to be a heavenly, divine, and saving light for every one to believe in, it is but a fleshly profession of Christ come in the flesh, and not a spiritual. ('For none can call him Lord, but by the Holy Ghost,') nor is it a knowing of him who is the mystery; for Christ is a mystery; and this mystery is known and seen only by his light; and such know Christ no more by the letter of the apostles, than the Jews knew him by the letter of the prophets, and Moses, or as Saul; for when he was Paul, he knew him by revelation; and Peter knew him by revelation; and so the heavenly spiritual man is known by the 'revelation of his light and spirit,' and the revelation of the faith (that is the gift of God,) which Christ is the author of; and Mary knew him by revelation, and Simeon knew him by revelation, and the shepherds knew Christ by revelation through the angel of the Lord, as in *Luke* ii. and Joseph knew him by revelation: and so, that which does reveal the Son of God, is the light and spirit of God: to know him to be the Christ, as he was man, and as he was God; I say, to know Christ, the spiritual and heavenly man, and his heavenly flesh and blood, that is meat indeed and drink indeed to the saints, which who eats of, lives for ever, and lives by the Son as he lives by the Father, who was promised and prophesied of to come, who came according to God's promise, and the prophets, 'who suffered, and was crucified and buried, and the third day rose again, and remains in the heavens, till all things be restored; who is ascended far above all principalities, powers, thrones, and dominions, that he might

fill all things, who is the head of his church,' that neither powers, thrones, principalities, nor dominions, can pluck out of his throne, and crucify him again, though they may crucify him to themselves afresh, and persecute him in his members.

So his heavenly flesh is the saints' daily food and bread from heaven; and they that deny the heavenly man, Christ Jesus, that died and suffered without the gates of Jerusalem, above sixteen hundred years since, his sufferings, death and resurrection, 'deny their own food, and their own heavenly bread, and him that offered up himself for their sin, and had power to lay down his life, and to take it up again.'

For it was Christ that died, and is risen, and is at the right hand of God, the heavenly and spiritual man; and it is Christ Jesus, who makes intercession for the saints.

So there is one Mediator between God and man, the man Christ Jesus, the heavenly and spiritual man, the heavenly and spiritual bishop, the heavenly and spiritual counsellor, and the heavenly and spiritual 'shepherd, priest, teacher, and leader.'

And now all you that do profess Christ in words, and have a profession of him in the flesh, and deny him in his light, in his divinity, 'which enlighteneth every man that cometh into the world,' hear what Christ saith, 'believe in the light;' and John, speaking of Christ, saith, 'in him was life, and this life was the light of men; and the light shined in the darkness, and the darkness comprehended it not;' and 'that was the true light which lighteth every man that cometh into the world; and he was in the world, and the world was made by him, and the world knew him not; he came to his own, and his own received him not; but as many as received him, to them he gave power to become the sons of God, even to them that believed on his name.'

So it is clear the world was made by him, and yet the world knew him not, neither can the world know, but by revelation in the light. And his own, the Jews, that he came to, they received him not; for they stopped their ears and eyes to the light; but as many as received him, 'to them he gave power;' so that here is a distinction betwixt the world, and 'his own, and them that received him;' for he gave them such power as to become the sons of God, 'them which believed in his name:' and what is his name? the 'Light, the word Jesus, the Saviour, Christ, the anointed of God, conceived by the Holy Ghost,' &c.

And now, all you that do make a profession of Christ in the flesh, and do not believe in him as the heavenly light, that enlighteneth man that cometh into the world; how can you believe in the man Christ Jesus, who is a mystery, except (as I said,) you do believe in the light (as Christ commands,) that doth enlighten, &c. (which light manifests him,) and so

become children of the light: and it is clear by Christ's words, there are none children of the light, but by believing in the light.

So the rest are children of darkness, though they may make a profession of Christ in the flesh, and after the flesh.

And not to believe in the light (which is the life in Christ, the word, which was in the beginning) what does this differ from the 'devil's believing and trembling?' I say, those who do not believe in the divine light of Christ, as he is God, which light is the life in the word, which is God, (that is called life in him, and the light as it is in people that be in darkness.)

And you say, this divine, spiritual, heavenly light of Christ is not saving: then why does Christ say, 'believe in the light, that ye may become children of the light; and he that believes, is saved, and he that does not, is condemned already; and I will give him for a covenant of light, and he shall be my salvation to the ends of the earth, said God?' so this covenant of light is saving then.

Now the Jews, and the Turk, and heathen, and Indians, that do not nor will not profess and own Christ in the flesh, to be the Saviour; if one come to speak to them of their evil deeds and words, and ask them, if there is not something in them that tells them, they should not speak and do so, or so wickedly? (for the light of Christ troubles and condemns them if they do evil,) here they will confess to the light of Christ, though they know not what it is which is the life in the word, and light in them, that shines in their darkness, and their darkness comprehends it not, and so do not obey it, nor believe in it, but hate it (many of them,) because it will reprove them, and because their deeds are evil; and this is according to Christ's words, 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.'

For, every one that doth evil, [mark,] it is not some, but every one that doth, (that is,) acteth evil, hateth the light, neither cometh to the light, least his deeds should be reproved: now he cannot say, 'it is not there, nor within him, nor that he hath it not,' when he will not come to it; but men will not come to this divine and spiritual light, least that they should be reproved by it.

Now, Christ makes a distinction betwixt him that loves, and him that hates it; 'for he that doth truth,' saith he, 'cometh to the light, that his deeds may be manifest that they are wrought in God.'

Now, they that hate the light, and will not come to it, they are such as do not the truth, then they do the evil, yet make a profession of Christ in the flesh, that he is come, as the Jews did he was to come; and so with your darkness, you cannot comprehend the light, though it shines there, yea, in your darkness.

But the darkness (you say) is within you: yet you will not have this divine, heavenly light of Christ to be within you: Oh! can such gross darkness comprehend this divine, heavenly light, which is the 'life in the word, and the true light, that enlighteneth every man that cometh into the world;' and the prophet saith, 'whom God hath given for a covenant of light, and to be his salvation to the ends of the earth;' believe in the light.

And now, the children of darkness, that cannot comprehend the light, (which is the life, in Christ the word,) but hate the light, whose deeds be evil, and will not come to the light, because it will reprove them; this is their condemnation, (Turks, Jews, heathen and apostate christians,) that believe not in the light (which is the life in the word,) as Christ commands.

And now mind this, you professors that be in darkness, and therein cannot comprehend this divine, spiritual, saving, heavenly light, which is the life in the spiritual word, but with your darkness are wrangling and jangling, and are raging like the waves of the sea, foaming out your shame against it: consider that some of you call this divine, spiritual light, (which is the life in the word,) natural, carnal, and of the devil, the light of nature, the Quakers' idol, a 'will o' the wisp,' and a new Christ; and many such blasphemous speeches you have published against the true light, 'which enlighteneth every man that cometh into the world,' which light is the life in the word Christ; 'for in him was life,' speaking of the word which was in the beginning, 'and the life was the light of men.'

Now, by this true light, all false lights, false christs, and you, are comprehended, and seen, and judged, even by this divine, heavenly light, which is the life in the word, which Christ, the Saviour, and heavenly, spiritual man, enlightens every man that cometh into the world withal, and says, 'believe in the light.' And so now, you that cannot comprehend this light, which is the life, and make a profession of Christ in the flesh, and yet deny his divine light, and blaspheme against it, and will not own it, but hate it, and spit at it, and call it the 'light of the devil;' you are like the pharisees and chief priests, and the Jews, that cried out, 'the temple of the Lord,' and yet persecuted Christ's spiritual worship: you make a profession of Christ in his flesh, and will not own his light, which enlightens every man, which is the life in him, you are as bad or worse than the Jews, Turks, or Indians; for they will confess to that light which does condemn evil in them, but you make a profession of Christ in the flesh, yet deny his light, which is life in him: and the Jews, Turks, and Indians, will confess to the light that does reprove them, though they will not obey it; yet this divine, heavenly light will make every tongue to confess, though you that do make a profession of

Christ in the flesh, will not confess to this divine light of Christ, so far as Jew, Turk, and heathens; and they will not give this heavenly light, which is life in Christ, such blasphemous names as you do.

So you, in your profession of Christ in the flesh, are darker to his light than the Jews, Turks, Indians or heathens, yea, such as do not profess him come in the flesh: but you and they all must be made to confess to this heavenly, divine light (which is life in him,) to your condemnation that hate it, and blaspheme against it, and will not come to it, because ye do not the truth, and so will not turn at the reproofs of it, and believe in it, that ye might become children of the light. And now, they that are turned at the reproofs of it, and are turned from the evil, and come to do the truth, they believe in the light, as Christ commands, and love the light, and bring their deeds to the light, that with the light they may see their deeds wrought in God; and so, believing in the light, become children of the light: but all you that hate the light, 'you hate the life in Christ, and you do not see how your works are wrought.'

And all you, that be the haters of this light and life, and have given so many blasphemous names to it; though you make 'a profession of Christ in the flesh, and call him Lord, and say, you have preached him in the streets;' I must tell you, 'you are not grafted into Christ; for none are grafted into Christ, but by believing in the light;' for you do hate the light which Christ commands you to believe in, which is the life in himself.

And I tell you, they that believe in the light, (which is the life in him,) as Christ commands, are grafted into Christ, their way, their truth, their life, their rock and foundation, their shepherd, their bishop, and their priest, who is made higher than the heavens, who is first and last.

And all you that are the haters of this divine, spiritual light, which is the life in Christ, and will not come to it, are the doers of evil, and not of truth; and calling this light, which is the life in Christ, the Quakers' new christ, and their idol, and a natural created light, and of the devil, you do wickedly.

I tell you, you are persecuting the life of Christ Jesus, though ye are the professors of him in the flesh; for you are the persecutors of him in his light, and life, and spirit now in our age; you will not behold his glory.

Like as the Jews were blind, and stopped their eyes and ears against the light of Christ, and persecuted him in their day in the flesh, and put him to death in the flesh, and crucified him without the gates of Jerusalem, yet he arose again the third day, and is ascended above all principalities, thrones and dominions, and remains in the heavens until the restitution of all things; him, I say, you cannot crucify any more, nor put to death in the flesh any more; but you may and do crucify him to your-

selves afresh, and persecute him in his members, yet death has no more dominion over him; for he is ascended far above the reach of all the powers of the earth, who was dead, and is alive, and lives for evermore.

But as the Jews persecuted him, and cried, 'crucify him, crucify him,' in the flesh; so you professors of Christ in the flesh, persecute Christ in the spirit, in his light, and in his life, who cannot reach to crucify him in his flesh any more, but to yourselves and in his members.

And now, as the Jews cried, 'crucify him, away with him,' in the flesh; so you that do profess him in the flesh, do not you cry, 'away with the light which enlightens every man that cometh into the world,' which is the life of Christ? and you spit at the life and light of Christ, as the Jews spit at him in the flesh, and cry, 'away with this light, away with this life,' which is 'in the word:' so you professors of Christ in the flesh, do fight against Christ in his light and life, as the Jews did against him in his flesh.'

Again, as the Jews hated Christ in the flesh, you that profess him in the flesh hate this divine light, which is the life in him; and cry, 'away with this light; and call it natural, and of the devil, and the Quakers' idol, and new christ, which is the life in Christ, and this you cry 'away withal;' and some of you have cursed it, and in your darkness have called it a 'dark light,' and 'dim light,' and 'beggarly scrap,' and ye make a profession of him in the flesh.

And Christ Jesus is not known as he is God in his divinity, nor in his flesh, as he was manifest, but by this his 'divine heavenly light, which we own and believe in, as he commands, who are children of the light; which name or title Christ bestowed upon us before you professors nicknamed us with the name of Quakers, in the year 1650, which name one Bennet, at Darby, gave us, when he cast us into prison: and as it is said, 'young men, you are strong, you have overcome the wicked one; fathers, you have known him from the beginning;' that is, you have known him in his divinity, you have known him in the promise, and in the prophets, you have known him in his birth and 'conception by the Holy Ghost,' ye have known him in his 'life, preaching, and miracles,' and the 'contradiction and blasphemies of sinners against him;' so you have known him in his sufferings, and have fellowship with him; you have known him in his death and passion, as he was crucified without the gates at Jerusalem, and buried, ('who saw the travail of his soul, and was satisfied;') you have known him in his death, burial, and suffering, who lay three days and nights in the sepulchre, (or heart of the earth. *Matt.* xii. 40.) you have known him again in his resurrection, who is ascended above all principalities, powers, thrones, and dominions, and remains in the heavens till all things be restored; and restoring, by his light, power, spirit, grace, and faith, who is before all, and above all, first and last,

and has made us sit together in the heavenly places in Christ Jesus, where our bread is sure, and our water is sure, whose flesh is meat indeed, and whose blood is drink indeed. And we that do believe in the light of Christ, which is the life in him, cannot deny the flesh of Christ, our heavenly bread, who remains in the heavens. I say, that Jesus Christ that died without the gates of Jerusalem above sixteen hundred years since, who hath enlightened us with his heavenly divine light, which is the life in himself, through which light we are grafted into Christ, the heavenly spiritual man, who hath saved, redeemed, and purchased and bought us with his precious blood, the blood of the heavenly man, the second Adam, who does cleanse and sanctify us with his blood, the blood of the new covenant, Christ Jesus: so I say, he that bought us, and purchased us, and hath given a price for us, to wit, his heavenly and precious blood, we believing in the light, as he has commanded, which is the life in him, and he hath sealed us, Christ, the heavenly man hath set his heavenly seal upon us: so here is his heavenly mark upon us, his sheep, and we are his that has purchased us, and given a price for us, to wit, his heavenly blood; we are not our own, and are not to live to ourselves, nor to order ourselves, but to live unto him, and be ordered, ruled, and governed by him, of the increase of whose government there is no end; and so to be counselled by him, and led by him, and taught by him, as he is our heavenly prophet, and to be fed by him, our 'heavenly shepherd,' in his heavenly pasture and fold; and to be overseen by him, as he is our 'heavenly bishop,' that we his sheep do not go astray out of his heavenly pasture, that are come in by him, the 'heavenly door;' who is our 'heavenly priest,' that offered up himself for us, and ends all the outward typical offerings, that were offered up for sin, as well as the other; and 'he offered himself up to God once for all, for our sins, a sweet-smelling sacrifice;' wherefore 'the offerings of bulls and goats thou wouldst not, but a body hast thou prepared me to do thy will, O God;' so God prepared him a body to do his will, and with his body he did fulfil his will, according to all his prophets and promises, whose flesh saw no corruption, which is the heavenly bread, and his blood, which purchases, which is not corruptible; for the blood of bulls and goats was corruptible, but this precious blood of Christ is incorruptible, that cleanseth from corruption: so, by his precious blood are we cleansed from all sin; he is a priest, made higher than the heavens, a 'heavenly priest,' and a 'heavenly spiritual man,' offered up himself first for us, and offers us, and cleanses, and washes, and sanctifies us with his blood, he who is without spot or wrinkle, to make us without spot or wrinkle, that he may present us pure and clean, without spot or wrinkle, up to the eternal, pure, holy, uncorruptible, infinite God, who is a consuming fire to the wicked, who dwells in glory, and inhabits eternity.

Now, all you that profess Christ come in the flesh, and say, 'he has purchased you, and paid a price for you;' what! for you to live to yourselves, and serve yourselves, and do your own wills, and to hate his light, which is the 'life in him,' and blaspheme against it with many blasphemous words, as 'natural,' and 'of the devil,' &c?

Now, if you were in the sense of Christ's purchasing of you, and paying a price for you, to wit, his blood; and every one as in a sense of that, you the earthly, that have pierced the heavenly man, would not then hate his light, which is his life, but believe in it, that you might be sealed with his heavenly seal, as we are, and have his heavenly mark, that he sets upon his sheep.

But see if you have not the beast's mark in your forehead, and outward profession, who are without the light and life of Christ, and the spirit and power the apostles were in; and if that you will not maintain with your right hand, in which the beast's mark is, with all your strength and power, in obedience to the beast, the dragon's power, (the devil,) to persecute the light and life of the Lamb, and such as have his mark and seal.

For the beast, the dragon's power, and his mark in your forehead and right hand, is easily seen, both in the notion and strength, and in your obedience and conformity to the dark power, and in your blind zeal, without knowledge, by them who are in that power, and spirit, and light, which is the life in Christ, which the apostles were in, who had the true knowledge and true zeal, that wrestled not with flesh and blood, but with spiritual weapons against the rulers of darkness and spiritual wickednesses; but the blind zeal wrestles with carnal weapons, against flesh and blood, with the beast's mark in their forehead and right hand, and with the dark power's strength in a notion and outside profession, without the power and spirit of the prophets, Christ and the apostles, and such do not know what spirit they are of, neither have they rule over their own spirits; but are like unto a city whose walls are broken down, that is on heaps: and pray, you Christendom, see whether your walls are not broken down? and if you lie not all on heaps? and the cause and reason is, because you have not rule over your own spirits, and are all in heaps about your professions and religions. But as I said before, if you were in the sense that Christ has purchased you, you would all live to him, not to yourselves, and you would serve him, and not yourselves, and the world, and your lusts and pleasures; but serve him who is heavenly, and not this world, in whom you might have peace as we have: for common reason teaches this, 'that if a man buy a horse, or sheep, or other cattle, and give or pay a price for them, the horse and cattle are at his own use, and service, and command that has bought them, and to be ordered and fed by him; and his oxen shall *know* his crib who has bought them, and his ass will know him as owner,

who has bought him, and paid a price for him; and he that has bought his sheep, and sets his own mark upon them, and orders his pastures for them, would not lose them after he has bought them:' this the common reason of every selfish man understands. But Christ our spiritual heavenly man has purchased us with his blood, and paid a price for us his sheep, and has sealed us, and set his mark upon us, so that we are his, and not our own, and are at his ordering and disposing by his heavenly power; and he orders us heavenly milk; and wine and honey, and heavenly bread and water, and the heavenly clothing, the fine linen that he clothes us with, and feeds us in his heavenly pastures of life, his lambs and his sheep; and so we are to live to Christ, the heavenly man, and to serve him, and to do his will, and so know his doctrine; and so here we know our master's crib, and know our owner, and his heavenly voice that has purchased us, and paid a price for us, our heavenly owner, who has paid the heavenly price for us; and not like such that are worse than the common ox and ass, that know not their owner, nor their master's crib.

So, the Lord give all people understanding, that they may believe in his light, and in his light see their owner, and his crib, and him that has purchased them, to wit, the heavenly man, Christ Jesus, the light of the world. And is it not fit, ye earthly men, think you, that the heavenly man should have them which he purchases, and has paid a price for, at his service, and to be at his ordering and rule, and to live to him, and to do his will, and to have them at his heavenly command and order, seeing that which you purchase with your money, as goods, and cattle, and such like, ye will have at your command and ordering, or you will give judgment, 'whose else are they? for we have purchased them with our money,' say you; so whatever you buy, you will say it is ours, and they are our own; for we bought them: and if they be at your service and at your own ordering, and shall not dispose of themselves, then consider, hath Christ purchased you with his blood? hath he bought you, and paid a price for you? then are not you to be ordered by him, and his power, and spirit, and light in your hearts, and grace there? whose are you? are you not his, if he hath bought you and paid a price for you? must you dispose of yourselves, or serve yourselves, or him? must you live to yourselves or him? must you go do what you will yourselves, or by his power and command? shall thy ox, or ass, or sheep go when and where they will, or be at the master's power? but if you make a profession of Christ, that has purchased you, and hate his light, and do evil, and will not come to truth, and quench the spirit, and vex it, and grieve it, and rebel against it, and walk despitefully against the spirit of grace, and turn it into wantonness, and despise prophecy and revelation, by which Christ is known, that has purchased you: poor

people! you remain in the dark; and to such Christ will say, 'I know you not;' and how should ye know him, who hate the light that gives the knowledge of him? for such they are that Christ knows, who believe in his light, and are grafted into him, the life, and become children of the light, and turn from darkness, and do the truth, and walk in the spirit, and neither grieve nor rebel against it, and in it is their fellowship and in the spirit of revelation, which reveals the things of God to them, and Christ to them, who is the spiritual man, through which they keep the testimony of Jesus, which is the spirit of prophecy, and so of Christ's, the heavenly man's sheep, who by his spirit know his spiritual and heavenly voice, and walking in the spirit, follow the spiritual and heavenly man Christ Jesus, who has purchased them with his heavenly blood, and feeds them with his heavenly flesh, the bread from heaven; and this I and they witness, who are within his heavenly fold, and have his heavenly seal and mark from the heavenly Father, and wish all you knew the same.

Some queries to you that make a boast of your profession of Christ in the flesh, and yet deny him in his light, which is the life in the word;

Seeing Christ that was crucified, the same is risen, and remains in the heavens, and is ascended far above all principalities, powers, thrones and dominions, &c. and since John saith in the Revelations, 'that the beast with his horns should make war with the Lamb, but the Lamb should overcome him; for he is King of kings, and Lord of lords,' &c. *Rev.* xvii. And again, in *Rev.* xix. 'the beast and the kings of the earth, and their armies shall gather together to make war against him that sat on the white horse,' &c.

Now I query this of you: how do those make war against Christ, the Lamb of God, seeing he is risen? did they make war against him in his flesh, as the Jews did, or against him in his light and life, and in his spirit, as he was in his people, seeing that he was ascended far above all principalities and powers, after he was risen? therefore, I would know of you, how the beast and his followers make war with the Lamb, if it be not against his light, and against his life, and against his spirit in his people, by calling him in his light, and life, and spirit, natural, and of the devil, and a false christ, &c? if they cannot war against Christ in the flesh, and if you confess that he is ascended far above all principalities and powers, &c. then do not such war against him in his life, and spirit, and light, which Christ commands all to believe in? and if they be not warriors against him in his flesh, then are not they warriors against him in his light, life and spirit? and then are not you the warriors against him, that hate his light, which is the life in the word, and call it of the devil, and a false-christ, and an idol, &c? and do not you

think, that the heavenly warrior, the Lamb, will overcome you, who is King of kings, and Lord of lords, and will take the beast and false prophet, and cast him into the lake of fire and brimstone, &c?

Again it is said, 'the dragon was wroth with the woman, and made war with her seed, that kept the commands of God, that have the testimony of Jesus.' [mark, have it,] *Rev.* xii. And also, it is said, in *Rev.* xiii. 'the beast that opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven, and power was given unto him to make war with the saints,' &c. Now was not this war against them, the saints, the sanctified ones, that lived in the light, and believed in the light, and were children of the light, and were grafted into Christ by belief in the light, which was the life in the word, who have the testimony of Jesus, the spirit of prophecy, &c. Was not this war against them, because Christ was in them by his light and life, spirit and power? and so do not such war against him now, that have but the form and outward profession of Christ's and the apostles' words, against the believers in the light, which is the life in Christ the word, and blaspheme against it? and is not that from the spirit of the beast, and not from the spirit of Christ, to say they have not the same spirit and power Christ and the apostles had? but indeed, how should you, that will not believe in his light, with which he enlightens every man that cometh into the world? is not this the cause of so many heaps and heads amongst people in the whole world, because they do not believe in Christ the true light, that lighteth every man that cometh into the world, by which they might become the children of light, and grafted into Christ their life, and so see him, and hold to him their head, and keep the testimony of Jesus? and did not Christ say to that great professor Saul, and doth he not say to such, 'why persecutest thou me? it is hard for thee to kick against the pricks:' and further, does not Christ say, I was in prison, and hungry, and sick, and naked, &c. Was this a persecuting Christ that died at Jerusalem in his flesh? or was it a persecuting Christ as he was manifest in his members by his light, and life, and power, and spirit, which were the possessors of Christ? And if their persecution was against Christ in his light and life, which they persecuted the believers in, and such as were the possessors of Christ in his spirit; then I say again, are not you the same persecutors, that blaspheme against his light, and persecute his members that confess to it, and believe in it? so consider Christ's words to Saul, while he was persecuting him, he 'kicked against that which pricked him,' he was kicking against that which pricked him, whilst he persecuted Christ in his members: so see if you can tell, what it was he kicked against? and what that was that made Judas confess he had sinned in betraying the innocent blood? was it not that which condemned him, that will make every

tongue to confess? and do not all they crucify Christ to themselves afresh and put him to open shame, that live not in the life, and the same power and spirit that the apostles lived in, and believe not in the light, which is the life in Christ the word, and so not grafted into him, because of unbelief in Christ the light and life? and are not all the believers in the light, which is the life in Christ grafted into him, members of his body, and of his flesh, and of his bones, yea or nay? and so they that persecute Christ's members, do not they persecute him? and are not all such unbelievers, that persecute the believers in the light, which Christ commanded people to believe in? for, where did any believers in the light, that were children of the light, and grafted into Christ, persecute one another? or where did ever the prophets or apostles, or any christians in the apostles' days, call the light of Christ, which enlightens every one that comes into the world, (which is the life in the world,) and which Christ commands to believe in, of the devil, an idol, and natural, and a new christ, &c. Let us see where it is written in the scriptures, you that call and say, 'the scripture is your rule, for what you do, and preach, and speak?' Are not all they that do not believe in the light of Christ condemned by the light of Christ, though they make a profession of him in the flesh? or are any saved but who believe in the light? And do not they come out of condemnation that believe in the light, and so become children of the light, and grafted into Christ, where there is no condemnation? Consider these things. *G. F.*

Swarthmore, this 18th of the 8th month, 1675.

Something by way of Query to, and Expostulation with you that love and expect Earthly Honour.

Doth not Christ say, 'I receive not honour from men?'

Now, if the King of kings, and Lord of lords, the great Prophet, and the great and heavenly bishop and shepherd, that sent out all his ambassadors and disciples, and bid them, 'go into all nations and preach the King of king's and Lord of lord's glorious gospel;' if he did not receive honour from men, then whether his ambassadors or apostles receive honour from men in all, or any of those nations that they went into with his message? For does not Christ say to the great professing Jews, and scribes, pharisees, and chief priests, and the like, 'How can ye believe, which seek honour one of another, and seek not the honour which comes from God only?' Mark Christ's question, and see how you can answer him in it; for Jesus Christ saith to the Jews, which were great professors of Moses and the prophets, 'I honour my Father, and ye do dishonour me.' *John* viii. 49.

And now, do not all that speak evil of his light, which is the life in

him, dishonour him in his light and life, as the Jews did dishonour him in the days of his flesh, though they may be as high-professors in the letter, that Christ is come, as the scribes, (the writers,) and the pharisees, and chief priests (the readers and expounders of the law and prophets,) were, that he was to come?

And had not the Jews the scriptures of Moses and the prophets, the scribes, (the writers,) pharisees, and chief priests and other priests, (these readers and expounders of the law and prophets,) had not these the scriptures that testified that Christ was to come, and yet they knew not Christ, the word of God, when he was come?'

Did not Christ say to the Jews, 'he that is of God heareth God's words; ye therefore, hear them not, because you are not of God?' *John* viii. 47. Now, might not the Jews say to Christ, as the professors will now say to us, do not we read the law and the prophets every sabbath-day in our synagogues and temple? and are not they the words of God? But may not Christ answer you again, and say unto you, that you have not the same spiritual ear as his prophets and apostles had, to hear God's words; but those ears of yours are stopped like the pharisees' scribes', and high priests', and Jews', who had outward ears and eyes, but heard not, nor saw they Christ wanting the spiritual? and is it not said, 'he that hath an ear, let him hear what the spirit saith unto the churches?'

And did not Christ say to Pilate in his examination, 'for this cause I came into the world, to bear witness unto the truth; every one that is of the truth, heareth my voice?' So then, it is not every one that speaks the words of truth, of Moses and the prophets, Christ and the apostles; but every one that is of the truth; he must be of the truth if he hears Christ's voice; for, does he not tell you plainly, 'it is not every one that says Lord, Lord, shall enter into the kingdom; but he that doth his will shall know his doctrine?' Likewise, doth not Christ say, 'every one that doth truth cometh to the light that with its deeds may be manifest that they are wrought in God?' And therefore they that do not the truth, though they may talk of it from Genesis to the Revelations, if they come not to the light, their works cannot be manifest to them that they are wrought in God, neither can they see how their works are wrought. For doth not the apostle say, 'that which makes manifest is light?' And doth not Christ say, 'every one that doth evil hates the light, neither cometh to the light, least his deeds should be reproved?' And if every one that doth evil hates the light, do not such hate Christ, the life and the salvation, the covenant of light? And are not these the haters of light, and the doers of evil, that say, 'the light which is the life in Christ, is natural, and of the devil, and the Quakers' idol, and a new christ,' &c.? And so, neither come to the light themselves, nor suffer others to come to the light, least their deeds should be reproved: wherefore it was the Jews,

scribes, pharisees, sadducees, and high-priests, that did the evil, and hated the light, and would not come to the light, least their deeds should be reproved? And may not this be also truly said of many in Christendom, of the great professors of the letter of Christ and the apostles, 'that he is come,' as of the great professors of the letter, the Jews, 'that he was to come?'

Now, such as hate the light, and will not come to the light, who do evil, because it will reprove them, and let them see their evil deeds; how should such do the truth, and be of the truth, and hear Christ's voice, as he saith, 'My sheep hear my voice?' *G. F.*

Swarthmore, this 20th of the 8th month, 1675.

TO ALL MAGISTRATES AND PEOPLE IN CHRISTENDOM,

And elsewhere. to turn from the Persecuting Mind, that destroys people's bodies and estates for not conforming to your religion and worship.

And that you may receive the Mind of Christ, as the Apostles did, who came to save Men's Lives, and not to destroy them; and to rebuke them that would destroy Men's Lives and estates.—By G. F.

You do not read in the old world that either Adam, Seth, Enoch, or any of those famous fathers, that did succeed each other unto Noah, did force or compel any to their religion or way of worshipping God; though it is said, 'Noah was grieved with the unrighteous conversation of the old world, who grieved God and his spirit which strove with them;' but it doth not say, it strove with them, 'with carnal weapons, or gaols, or imprisonments.'

And though Noah was a preacher of righteousness, we do not read he forced or compelled any, or had any such command from God.

And after the Lord God had destroyed the old ungodly world, for their ungodliness; who grieved him and his spirit.

So their destruction came by resisting the spirit of the Lord, and going from it into ungodliness; and God was just in overthrowing of them, whose spirit had striven with them long, yet he saved just Noah.

And after that he had destroyed the old world, and saved Noah and his family; we do not read that ever either Noah, or any of them that succeeded him, unto Abraham, did force or compel any to their religion, or the worshipping of their God.

Also, Abraham, Isaac, and Jacob, that did succeed each other; we never read that they did compel or force any to serve or worship God, or compel them to their ways.

And after, when the children of Israel went into Egypt, we do not read that Pharaoh did compel them to his religion, or worship, though he did oppress them several ways.

And when the Lord sent Moses to call them out of Egypt, Pharaoh, and Jannes, and Jambres withstood Moses and Aaron, and resisted Moses; yet we do not read they offered to compel them to their religion, and worship, and the Egyptian church; but they compelled them to work.

And do we not read that Abraham or Isaac, when they went into Egypt, or Abimelech's country, that either Pharaoh, or Abimelech, did compel them to conform to their religion, way, and worship.

And likewise Lot, who sojourned in Sodom, we do not read that he compelled any to his way, or religion, or that the Sodomites compelled him to their way; though he was vexed with their filthy conversation.

And likewise, when the children of Israel came out of Egypt, and received the law of God, they did not compel or force other nations to serve their God; but other nations came to them, and when their males were circumcised, they might eat of their sacrifices.

So look along from Moses to Joshua, and the Judges, and all the prophets, and the kings, wherever ye can find that they did compel any nation to serve and worship their God.

Now, the Jews, when they were taken captive, we read that Nebuchadnezzar compelled them: but the Jews distinguished what sacrifices they were to offer, and what not, and what was called holy, and what unholy.

But you do not read that they forced other nations, to offer a sacrifice to God upon his altar by their law, and imprison them, and spoil their goods if they would not, or that they forced other nations to come and worship in their temple, or did force them to bring in their tythes, or yearly offerings; though they took tax or tribute of them.

And we see after the kings in Maccabees, how several of the Jews suffered by the heathen, because they would not conform to their worship: but we do not read that the Jews compelled other nations to come to their worship, after they had conquered them, and made them tributaries.

Neither do we read, that ever any of the high priests or Levites did cast any into prison, because they did not bring in their tythes into the storehouses, but it was a curse that remained upon them, as in *Malachi*, if they did not.

And after Christ came and sent forth his disciples amongst the Jews, and bid them not go in the way of the Gentiles, and told them, when he gave them their commission, and sent them out to preach the gospel, 'freely you have received, freely give.'

But he said unto them, 'whatsoever they set before you, that eat; for the workman is worthy of his meat,' &c.

Now, they did not compel any to hear them, nor to give them meat.

And Christ did not compel any to hear him, or any to communicate to him; who is the Lord and master.

And after Christ was risen, who gave a larger commission to his disciples, and bid them go into all nations, and preach the gospel: Christ who had died for all men, and was a propitiation for the sins of the whole world, after he had died and was risen, bids them go into all nations, 'and preach the gospel to every creature.'

Now, these apostles and ambassadors, were not to compel any to hear them, or to give them maintenance; and if they would not hear them, nor set before them meat; Christ gave them no such commission to cast them in prison, and compel them to give them maintenance; but Christ said unto them, 'he that believeth is saved, and he that doth not is condemned already.' And that was punishment enough to them that would not receive their message.

And they that received them, received him that sent them, and they that received a prophet, received a prophet's reward.

And they that would not receive them, they should shake off the dust of their feet as a witness against them: and that was punishment enough.

And if any would not hear his brother, as concerning practice in the church, he might take one or two more of the church, and if he would not hear them, then they were to tell it to the church; and if he would not hear the church, then he should be to them as a heathen, and as a publican; and so was cut off from being a member of Christ's heavenly body, he being the heavenly head, and that was punishment enough, they did not cast them into prison.

And Christ told his disciples, when he did send them forth as sheep amongst wolves, (so the nations that were settled in their own way and religions, were like wolves to them,) Christ told his disciples, 'they should be brought before kings and rulers, and hauled before magistrates, and put out of their synagogues, and whipped and scourged for his names' sake.'

And you may consider, that these were either heathens or Jews, that were these whippers, and scourgers, and persecutors.

But Christ bid his disciples take no thought what to say, when they were brought before them, for it was the spirit of the Father that spoke in them, and it should be given unto them at that present hour.

So these disciples of Christ were not to study beforehand, what to preach and say to the kings, rulers, and magistrates, when they were brought before them.

Now these heathens and Jews, did whip, scourge, and imprison Christ and his disciples, and they bore it patiently.

But where did ever Christ or his disciples, whip, scourge, or imprison any, or the true church in the apostles' days, for not hearing of them, and not giving them maintenance, or spoil their goods?

But the true christians suffered the spoiling of their goods, as the apostle speaks of to the Hebrews, that were the hearers of Christ, who told them, 'that God had spoken to their fathers by the prophets,' but now in these last days, he had spoken unto us by his Son, &c.

So mark, God had spoken to us, that is, his church, by his Son, who is the head of it.

For God was in Christ reconciling the world unto himself, who was the first speaker to Adam and Eve in paradise, and was the speaker again to them that heard, and believed in his Son, and is now.

And now these christians that God was their speaker unto by his Son, which suffered the spoiling of their goods joyfully, and were gazing-stocks: now they that gazed at them, and that had spoiled their goods, were the Jews, and the Gentiles, that followed their old professions, and their ways.

Yet these true christians that heard the Son, we do not read that they spoiled either Jews' or Gentiles' goods, or made them gazing-stocks.

For John the divine, saith in his revelations, 'that the beast compelled all, both small and great to worship him, and to receive his mark.'

So we do not read that Christ, or John, or the apostles compelled any, but the beast.

And he saith, 'that the beast that did compel, received his power from the dragon;' so did not receive it from God and Christ.

And he saith, 'all worshipped the beast, but those who had their names written in the Lamb's book of life, before the foundation of the world.'

And therefore, let all that go under the name of christians and Jews, consider this; and others that make a profession of God and Christ, consider these things, and lay them to heart, and do unto all men, as you would have them do unto you; for you would not have another man compel you to that religion, which is contrary to yours, and therefore, do not you so unto them; but mind the royal law of liberty, which law is holy, just, pure, good, and righteous, and answers that of God in all, and gives liberty to the spirit of God in all.

And does not the apostle tell you, 'every man must stand and fall to his own master?' so the apostle gave liberty here, that every one must stand or fall to him that was their master; for he that was servant of sin committed it, and the wages of it was death, and he that was the servant of God unto righteousness, and the fruits unto holiness, and their end everlasting life.

And does not the apostle say, 'that Christ was the author and finisher of faith, and whatsoever was not of faith is sin? And therefore must not

all be left to their faith, which Christ is the author of? and the mystery of faith is held in a pure conscience, then must not their consciences be free for Christ, and at liberty for the mystery of faith which is held in it, which faith, Christ the spiritual and heavenly man is the author and finisher of, who was persecuted by the Jews, and they delivered him to the Gentiles.

So, see what liberty he had amongst them, who suffered the contradictions of sinners.

And Christ was buffetted, and spit upon, and struck, and smitten, and mocked, and a crown of thorns put on his head, and reviled and blasphemed, yet did he not revenge himself, who had all power in heaven and in earth given unto him; did he or his disciples whip, buffet, scourge or imprison, or crown any with thorns? but preached and proffered unto them the crown of life, and glory.

And so, follow ye Christ and the apostles' examples, both in life, practice and doctrine; which is every true christian's duty.

And doth not the apostle say, 'that they had not power over any man's faith, but Jesus Christ was the author and finisher of it, and in it they were to have their liberty, and what was not of faith was sin?'

So they did not say, they had power to make them believe this or that, or to force them to a faith; but they were to look unto Jesus the author and finisher of their faith; and God opened Lydia's heart, and she believed.

So the heart must be opened by the Lord, if they be true believers, by his light and spirit.

And the gospel which is preached to every creature, which is the power of God; are not all to have their liberty in this gospel, which gospel was sent from heaven by the Holy Ghost?

So in this gospel are not all to have their liberty in the power of God?

And they were not compelled to receive it; for if they did not receive the gospel, nor obey it, the wrath of God was revealed upon them from heaven.

And if the world did not receive the gospel, which Christ sent his disciples into all nations to preach, then God would judge the world by the man Christ Jesus, according to the gospel the power of God, which had been preached to them; and God would render vengeance in flames of fire, unto all them that did not receive and obey the gospel? and that was punishment enough.

And you may read in the Revelations, what John the divine tells you, what became of the dragon, that gave power to the beast, that compelled to worship, and the whore that drank the blood of the saints, and made war with them,' doth not he tell you, 'that they shall be cast into

the lake of fire, that burns with brimstone, and that the whore's flesh shall be burnt? *Rev.* xiii. 4. xvii. 6.

And doth not Christ tell you, that he is the seedsman, 'and after the good seed was sown, the enemy sowed his tares, and they that had that sight as to discern the tares from the wheat, and saw both come up, went to the Lord, and would have had a license from him to go and pluck up the tares, but the Lord's answer was no, lest they plucked up the wheat also, but let them both grow together till the harvest and the harvest is the end of the world:' and then, saith Christ, 'I will send my angels, who shall gather the wheat into the garner, and the tares into bundles, and cast them into the fire to be burnt.'

So you may see Christ gave no commission to men, to gather the wheat or the tares, but it was the angels' work to gather the wheat into the garner, and the tares into bundles for the fire.

And therefore, they that go to gather either, have no commission from Christ; for he gave them a caution, 'lest ye also gather the wheat with the tares, and lest their zeal should blind them.'

So men are to mind their duty, which is to love mercy and to do justly, and to walk humbly with God: and not to take the angels' work upon them, and go to reaping before the time, which is the end of the world.

And likewise when Christ sent forth some of his disciples to prepare for him, and some would not receive them; 'Lord, (said they,) shall we command fire to come down from heaven to consume them, as Elias the prophet did?'

'Christ turned about, and rebuked his disciples, and told them, they did not know of what spirit they were of: and told them, he did not come to destroy men's lives, but to save them.'

So ye may see here, the disciples of Christ had a zeal, and would have had fire to have come down from heaven, to have consumed them that would not receive Christ: these disciples would have been plucking up tares, but Christ rebuked them, and stopped them; and told them, 'they did not know of what spirit they were of, that would have commanded fire to come down from heaven, to have consumed them that would not receive him.'

And now do all you that have persecuted, imprisoned, and spoiled the goods of the people of God in Christendom, because they would not conform to your religion, know what spirit you are of yourselves? and they that do not know what spirit they are of themselves, must be in the blind zeal, and will be doing that which Christ rebukes; and they that do not know what spirit they are of themselves, are not like to watch for people's souls.

And people are not like to trust their bodies, much less their souls into the hand of such, that know not what spirit they are of themselves.

And therefore, consider what spirit ye and they have been of, that have persecuted, put to death, spoiled the goods, and imprisoned such as would not conform to your way and worship; and yet call yourselves christians, and ministers of Christ.

I say, Christ who rebuked his disciples, who would have had fire to come down from heaven, upon them that would not receive him, will rebuke you also.

And as Christ told his disciples, 'they did not know what spirit they were of;' neither do ye know what spirit ye have been of: and [mark,] there were more in the apostles' desire, to have fire come down from heaven to consume them that would not receive the substance, the Lord of glory, than for you to force, imprison, persecute, banish, or put to death; or spoil the goods of such as will not receive your way, and worship, and religion, that you have set up. So, how can you but expect a greater rebuke to come upon you, that persecute and destroy such as will not receive your forms of religion and worship, when they were rebuked that would have fire to come down to destroy them that would not receive Christ, the substance and the life?

For they were told by Christ, 'they did not know what spirit they were of,' and that 'he came not to destroy men's lives, but to save them.'

And therefore, consider how many men's lives have been destroyed since the apostles' days, by those that profess themselves christians in Christendom, because they would not receive their religions and ways; they that have done so, have not known of what spirit they are of, nor followed the mind of Christ, to save men's lives; and do not know what spirit they are of, that would destroy men's lives.

So weigh and consider this, all people in the whole world, that profess God and Christ, now in this the day of your visitation. *G. F.*

THE PEOPLE OF GOD, IN SCORN CALLED QUAKERS,

THEIR LOVE TO ALL MANKIND ASSERTED.

For as God's love through Christ hath been shed abroad in our hearts, we cannot but in the same love desire the eternal good, and the Salvation of all mankind, and would have them repent, and turn to Jesus Christ, whom God hath given in his love to be their Way, Leader and Captain of their Salvation, and hath tasted death for every man, and hath bought them with a price, therefore, that they all might serve and live to him, and glorify God with their bodies, souls and spirits, which are the Lord's that he hath made, and Christ's, who hath redeemed and bought them.—By G. F.

It hath often been said, 'that the people of God in scorn called Quakers, love none but themselves.'

To this I answer, such are mistaken in their judgment, and I fear it is their own conditions, for we love God that created all things, and his Son, by whom all things were made; who was conceived by the Holy Ghost, born of a virgin, who made a good confession before Pontius Pilate, who was crucified without the gates at Jerusalem, and rose the third day, and sits at the right hand of God; by whom God will judge the world according to the gospel, that is, according to the invisible power which is preached to every creature.

Secondly. We love all men and women, simply as they are men and women, and as they are God's workmanship, and so as brethren and children of Adam and Eve by generation.

Thirdly. We love them all as they come to be the sons of God by adoption, and can say, Abba Father, in the heavenly brotherly fellowship, and we are commanded to do good unto all, especially to the household of faith: for Christ commands us to love one another, and not so only, but to love enemies, and it is a mark by which his were known to be his disciples, viz. by their loving each other.

And we are to pray for enemies, and our persecutors, by the command of Christ and the apostles.

'For God hath made of one blood all mankind to dwell upon the face of the earth.' *Acts* xvii. 26.

'And the earth is the Lord's and the fulness thereof.'

And the Lord saith in *Job* xxxi. 'all under the heavens is mine,' who hath created all to his glory; and the Lord saith unto Ezekiel, 'say unto them, as I live saith the Lord God; I desire not the death of the wicked, but that the wicked turn from his way and live; turn you, turn you, from your evil ways, for why will you die, oh, ye house of Israel,'

saith the Lord; here ye may see God's mind, and his love to people, which all his people is to be in, who would have people turn from their wicked ways and live. *Ezek.* xxxiii. 11.

And further, the Lord saith, 'I desire not the death of him that dieth, cause therefore, one another to turn and live;' see here the love of God to mankind, who would have them to turn and live. *Ezek.* xviii. 23. And so he would have all that is called Christendom, to turn to the new covenant and live, which is our desire also.

And further he saith, 'have I any desire that the wicked should die, saith the Lord God? or shall he not live, if he turn from his ways?' here ye may see what the Lord's desire is, and his goodness to wicked mankind, in the same chapter. And in *Isa.* i. 18. 'come now and let us reason together, (saith the Lord,) though your sins were as crimson, they shall be made white as snow, though they were as red as scarlet, they shall be as wool, if you be willing and obedient, ye shall eat the good things of the land, but if you refuse and be rebellious, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it:' here you may see the love of God to man and woman, who would reason with man, and have him to obey and consent, and shews him the good in obeying, and shews him the judgments in disobeying. *Isa.* xix. 20.

And in *Isa.* xlv. 22. 'look unto me, and ye shall be saved, saith the Lord, all ye ends of the earth, for I am God, and there is no other,' So all ye ends of the earth must look unto the Lord for salvation.

And Isaiah saith, 'cease you from man whose breath is in his nostrils, for wherein is he to be accounted of?' *Isa.* ii. 22. And therefore, all ye ends of the earth must look unto the Lord for salvation, these are the words of the Lord to the ends of the earth, and to all people upon it.

And thus saith the Lord, 'I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the world,' (speaking of Christ,) as in *Isa.* xlix. 6.

Who is the salvation to the end of the world? Christ Jesus, the covenant of light, which prophecy of Isaiah was fulfilled in Christ, of whom it is said in *John* i. 'in him was life, and the life was the light of men, and the light shined in the darkness, and the darkness comprehended it not, and John said he was not that light, but was sent to bear witness of the light, and that was the true light which lighteth every man that cometh into the world, he was in the world, and the world was made by him, and the world knew him not,' (to wit,) Christ the light, that lighteth every man that cometh into the world, and 'grace and truth cometh by Jesus Christ, as the law came by Moses, for the grace of God which bringeth salvation unto all men hath appeared,' [mark,] unto all men hath appeared this grace of God which bringeth salvation.

Here is the general love of God to mankind, which teacheth us to live soberly, &c. saith the apostle to the true christians, and that we should deny ungodliness and worldly lusts, and live soberly and righteously, and godly in this present world.

So this grace of God, which hath appeared unto all men, was their teacher, how to live, and walk to God and man, and what to deny; I say, how to live and walk to God, which brought their salvation, and to look for the blessed hope and the appearing of the glory of the mighty God, and our Saviour Jesus Christ, 'who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' So here is the love of God in Christ unto all mankind, *Titus* ii. 14, to the end, which we are witnesses of, and we desire all might obey it, and not turn from it into wantonness.

And John saith of Christ, 'behold the Lamb of God, that takes away the sins of the world.' So all the world is to look unto the Lamb of God, which takes away their sins, as you may see in *John* ii. and not to plead for sin to the grave, but for the Lamb that takes it away.

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:' so here God so loved the world, that he gave his only begotten Son into the world, that he that believeth in the Son hath everlasting life, and he that believeth not in the Son of God, shall not have life, but the wrath of God abideth on him: now here is God's love to be seen whether men believe and obey, or not, and the wrath of God abideth upon him that doth not believe, as in *John* iii.

And Jesus Christ saith, 'while ye have the light, believe in the light, for I am come a light into the world, that whosoever believes in me should not abide in darkness, but have the light of life:' now here Christ teacheth how men should believe, and what to believe in, to wit, the light, as in *John* xii. which we do, and would have all people to believe in, 'Christ the light.'

And again, Jesus saith, 'I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.' So he who is the heavenly man, the Son of God, is the light of the world, and enlighteneth every man that comes into the world, and bids them believe in the light, whom God hath given for a light, and to be his salvation to the ends of the earth. And when Christ said, he was the light of the world, the pharisees were offended at him; as many fair sayers, and bad doers are now offended at the believers in the light, and such as are become the children of it, that bear witness to it. *John* viii. 12.

And in *Luke* ii. 28, to 31. when Simeon took Jesus in his arms, and said, 'now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation, which thou preparest before the face of all people,

(mark, all people; here is no sect,) a light to be revealed to the Gentiles, and the glory of thy people, Israel,' (mark,) a light to be revealed to the Gentiles.

Christ is revealed to the Gentiles, who is their light to enlighten them. *Luke* ii. By which light people see their sins, and by which light people see their Saviour, Christ, that saves them from their sins, and died for their sins, and rose again for their justification.

And see Christ's own words in *John* vi. 51. 'I am the living bread which came down from heaven, if any man eat this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world.' Mark, his flesh for the life of the world; and they must eat it, if they will live forever; and here is the love of God in Christ Jesus to the world; who gives his flesh for the life of the world, and they must eat him who is the bread of life that came down from heaven, if they live: so it is not only *talking*, but it is *feeding* and *eating*, (*John* vi.) that is required, if you will have life.

Now, Christ doth not say, he would give his flesh for the life of *some* of the world; but in *Luke* iii. 6. saith, '*all* flesh shall see the salvation of God;' and they that see their salvation, Christ Jesus, they must come to the light that comes from him, which gives the knowledge; but if they hate this light, it does condemn them, as in *John* iii.

And in *Rom.* v. 6. 'for (when we were yet without strength,) in due time Christ died for the ungodly: for when we were enemies we were reconciled to God by the death of his Son.' *Rom.* v. 10. And therefore people should die with Christ to sin, and have their old man crucified with him, that their old man might be destroyed; that henceforth they should not serve sin, and remain enemies. Here you may see Christ died for the ungodly, and for enemies, and not that they should live in ungodliness, but live to him that died for them: 'for Christ died, and rose again, and ascended that he might be Lord both of the dead and of the living:' therefore, none are to live to themselves, but unto the Lord; and this should be all true christian's living and dying in the Lord. *Rom.* xiv.

'For as in Adam all died, even so in Christ *all* be made alive.' *Cor.* i. 15. Here is God's love to all mankind, who are made alive by Christ Jesus; for as it is written, 'the first Adam was made a living soul, the second Adam a quickening spirit: the first Adam was of the earth earthly, the second Adam the Lord from heaven.'

And the apostle saith, in 2 *Cor.* v. 14. 15. 'for the love of Christ constrains us because we thus judge, that if one died for *all*, then were all dead, and he died for all, (to wit, Christ, saith the apostle,) that they which live should not henceforth live unto themselves, [mark, not live unto themselves,] but live unto him (to wit, Christ,) who died for them, and rose again:' here is the love of God to mankind in Christ Jesus, which

we bear witness to, who died for all, for sinners and enemies, that henceforth they should not live unto themselves, but unto Christ, that died for them.

And in *Col.* i. 23, to the end, the apostle saith to the saints, 'if ye continue grounded and established in faith, and not be moved away from the hope of the gospel, whereof ye have heard, which hath been preached to *every* creature under heaven.' *Mark* xvi. 15.

And the apostle saith, 'the gospel of Christ is the power of God unto salvation to *every* one that believeth, to the Jew first, and also to the Grecian,' as in *Rom.* i. 16. So mark, this gospel is preached to every creature under heaven, this joyful news and glad tidings: so here the apostle makes no sects; here is God's love in the gospel of Christ Jesus to every creature under heaven, and the apostles preach Christ Jesus and his gospel, 'admonishing every man, and teaching every man, [mark, *every* man,] in all wisdom, that we may present *every* man perfect in Christ Jesus;' and this we desire all people may come to witness with us.

Now all the imperfection is out of Christ Jesus, in the devil, and Adam in the fall; and the perfection is in Christ Jesus, that never fell: here was their general ministry in the love of God in Christ Jesus, and so is ours, and to present all perfect in Christ.

For, 'Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God,' [mark, that he might bring us unto God,] and 'Christ was put to death concerning the flesh, (not as he was God,) but was quickened in the spirit.' 1 *Pet.* iii. 18. 'And he is the reconciliation for our sins, (to wit, Christ,) and not for our sins only, but for the sins of the whole world;' [mark, for the sins of the whole world,] 'and he that saith he abideth in Christ, ought even so to walk as he walketh.' 1 *John* ii. 2. For he hath left us an example, not only to talk of him, but to walk after him, and follow him.

And the apostle saith, 'therefore we labour and suffer reproach because we trust in the living God, which is the Saviour of all men, especially of those that believe; these things, (saith he to Timothy,) command and teach,' 1 *Tim.* iv. 10, 11. which we do by the same power and spirit.

And the apostle saith, in *Heb.* ii. 9. 'but we see Jesus crowned with glory and honour, which was made a little lower than the angels, for the sufferings of death, that he by God's grace should taste death for every man, that he might destroy through death him that hath the power of death, that is the devil.' *Heb.* ii. 14. So here is the love of God in giving his Son, who tasted death for all men, who said, 'he had power to lay down his life; and power to take it up again.' And they that say Christ did not taste death for every man, are the sect-makers and sec-

taries amongst people, and are contrary to the apostles', Christ's and his prophets' doctrine.

And in 1 *Pet.* ii. 17. Peter saith to the christians, 'honour all men, love the brotherhood, fear God, honour the king:' for God hath honoured all men in giving his Son, a light, and to be his salvation to the ends of the earth, and to enlighten all men: and his grace hath appeared to all men, which bringeth salvation, and he hath died for all men, and tasted death for all men; and God desires not the death of any man, but would have them to turn to him: if God hath so honoured all men, in giving his Son to be a Mediator, and a Redeemer, and purchaser with his blood of men and women out of sin and evil, we are to honour all men as men, because they are God's creation and workmanship, who made them in his image, though they lost it; and all they that are renewed into it again, are renewed by Jesus Christ; so we are to have all men in esteem, and honour all men, and not to curse nor hate any man; and we are to love the brotherhood, such as are disciples and learners of Christ Jesus, and followers of him, who are in the brotherly fellowship, which is in the Holy Ghost, which the apostles were in; and the fellowship is in the spirit, and the unity, which is the bond of peace, yea, even the bond of the Prince of princes' peace, which is the duty of every true christian to keep, as also to fear God, and honour the king; now none can honour the king, but who fear God; they that fear God must depart from sin and evil; for they that do not depart from sin and evil, do not fear God, which doth keep their hearts clean, and is the beginning of God's wisdom from above; and they that do not depart from evil, but live in it, dishonour both God and the king, and their own bodies, which are God's workmanship, and so dishonour God their Creator, and Christ their Saviour and Redeemer.

And the apostle saith, in 1 *Tim.* ii. 12. 'I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men, [mark, for all men.] So here in their prayers, and supplications and intercessions they are to make no sect, but that all men must be prayed for; and prayers, supplications, and intercessions, and thanks must be made for kings and for all that are in authority: [mark, for all that be in authority:] again, here is no sect made, but an universal, general prayer, 'that we may lead a quiet and a peaceable life under them in all godliness and honesty;' [mark, in all godliness and honesty;] for this is good and acceptable in the sight of God our Saviour, who wills 'that all men should be saved, and come to the knowledge of the truth,' and that is by the light of Christ Jesus, that shines in the heart; mark, this is God's will and mind, that 'all men should be saved, and come to the knowledge of the truth; for there is one God, and one Mediator betwixt God and man, which is the man Christ Jesus;' [mark, the man

Christ Jesus,] 'who gave a ransom for all men, to be testified in due time;' [mark, for all men, to be testified in due time:] again, here is no sect made, nor any excluded, therefore as he gave himself a ransom for all men; and the will of God is, that all men should be saved, and come to the knowledge of the truth; and therefore, prayers, and supplications, and intercessions, and giving of thanks must be made for all men, and for kings, and all that be in authority, that we may lead a quiet and a peaceable life under them in all godliness and honesty, Amen.

'And they that have the mind of Christ do this, and know the common faith and the common salvation.' *Jude* iii. And this common faith and common salvation the saints were earnestly to contend for, which Christ their Saviour is the author of, which we do contend for this day against all opposers.

And all that have the mind of Christ, own this; for the apostle said, 'we have the mind of Christ;' we the church, disciples and true christians; and also the apostle saith, 'let the same mind be in you as was in Christ Jesus;' and then the same mind will own his words and doctrine, that he spake, and as the apostles did and spake. *Phil.* ii. 5. 1 *Cor.* ii. 16.

But all you that say, Christ hath not tasted death for every man, and hath not given himself a ransom for all men; and say, that he hath not enlightened every man that cometh into the world, the heavenly man with his heavenly light, the spiritual man with his divine and spiritual light; and that his grace hath not appeared to all men, which brings salvation, which is the saints' teacher; and that Christ hath not died for all men, and is not a propitiation for the sins of the whole world, but for the saints only, or the world of believers, as you call them; you are the makers of sects and schisms, and in your vain thoughts imagine Christ died only for your own sects, and that God hath ordained of old the greatest part of mankind for hell; you are of another mind than the apostles, who said, 'Christ died for all, and tasted death for every man, and would have all men to be saved, and come to the knowledge of the truth,' and therefore, supplications and prayers must be made for all men; and you must love enemies as well as friends; and the Lord desires not the death of the sinner, but rather that he might turn and live; and Christ is the Saviour of all men, especially of them that believe: you are of another mind and spirit than the prophets, and Christ, and the apostles were of, that say, Christ did not die for all men, and tasted death for every man, and gave himself a ransom for all men: and God would have all men to be saved, and come to the knowledge of the truth; and the manifestation of the spirit of God is given to every man to profit withal, (1 *Cor.* xii. 7.) mark, every man; and you that are against this, are the sect-makers, and have not the mind of the apostle;

and this doctrine of Christ and the apostles we preach and teach, and bear witness unto against all the opposers and sect-makers whatsoever.

And the apostle saith, 'but he that understandeth according to sobriety, as God hath dealt to every man the measure of faith;' [mark, as God hath dealt to every man the measure of faith,] so he is the dealer; for it is his gift; for faith is the gift of God, which Christ is the author of, and not man, by which every man should walk, by that faith which God hath dealt to him by Christ Jesus, the author and finisher. *Rom.* xii. 3. 'For of him (to wit, God,) and through him, and for him are all things; to him be glory for ever, amen.' *Rom.* xi.

So your directory and church-faith, as you call it, may lie and mould, for we understand according to sobriety, that as God hath dealt to every man the measure of faith, his gift, so he is to walk by, in which he pleases God through Christ Jesus, whom all christians must look unto, Jesus, who is the author of their faith, and finisher of it, who is the author of ours, glory to God forever: and the wise man's eye is in his head, Christ Jesus, who is the head of all, who bruises the serpent's head, that led men from God, and hath been between men and God; and he that doth this, leads man again to God (to wit, Christ,) who is the true baptizer, who baptizes with fire and with the Holy Ghost, whose fan is in his hand, and he will cleanse his floor, the floor of your hearts, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire; and they that know this baptizer, (to wit, Christ,) are the true christians, and will never plead for the chaff, their body of death and sin to the grave; for when Christ sets fire in your hearts and minds, that never shall be quenched till the chaff is burnt up; such will not plead for the chaff, but for Christ and his baptism, which we own, and would have all people come to. For in the time of the law things were to pass through the fire and water, to be made clean; so you must pass through Christ's fire and water, which purifies and washes, before you will be clean to enter into his holy kingdom, and know his baptism, as in *Luke* iii. 16, 17. For Simon Magus may go into the outward water, and yet not come to Christ's baptism, and think he can buy the gift of God for money, which was judged by the apostle, and by all that be in the same spirit.

And this is the one baptism, 'for by one spirit we, (the true church,) are all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one spirit:' and for want of this spirit's baptizing of you, and you drinking into it, there are so many bodies and sects in Christendom, and so many baptisms and ways, and so do not drink all into one spirit, in which the unity and fellowship and the bond of the Prince of princes' peace is, which we say all true christians are bound to keep, and then they will seek the good of all men,

and the peace of all men; let them be of several sects formerly, yet by one spirit they are all baptized into one body, as they come to the spirit then they drink into one spirit, then here is fellowship in the one spirit. 1 *Cor.* xii. 13.

So all christians are to endeavour to keep the unity of the spirit in the bond of peace.

Here is one body, and one spirit, even as ye are called into one hope of your vocation; 'there is one Lord, one faith, one baptism, and one God, and one Father of all, which is above all, and through all, [mark,] and in you all,' *Phil.* iv. know him there searching your hearts, and find him there trying your reins; incline your ears, and give ear to him there, who will render to every one of you according to your words and works whether they be good or evil.

And therefore, quench not, nor vex, nor grieve his good spirit, nor rebel against the good spirit which God hath given to you to instruct you, and to profit withal, *Neh.* ix. nor turn the grace of God into wantonness, which would teach you, and bring your salvation; neither walk despitefully against the spirit of grace; neither despise prophecy, which is an office in the church; neither hate the light of Christ, (lest it be your condemnation,) which you should believe in, and become children of.

And in 1 *Cor.* viii. 6. 'unto us, (to wit, the christians,) there is but one God, which is the Father, of whom are all things, [mark, all things,] and we in him, [mark in him,] (to wit, the Father, of whom are all things,) and one Lord Jesus Christ, by whom are all things, [mark by whom are all things,] and we by him, (to wit, by Christ,) of whom is named the whole family in heaven and earth, and so that Christ may dwell in your hearts by faith, and that you may be strengthened by his spirit in your inward man.' *Ephes.* iii.

And do not resist the Holy Ghost, as the outside professing Jews did, and the stiff-necked and uncircumcised in hearts and ears, as it is to be feared too many of those called christians do now, *Acts* vii. 51. for they that do resist the Holy Ghost, resist that in which they should have fellowship, and pray in; and they that resist the Holy Ghost, resist that which Christ sends to lead the saints into all truth by, and shews them things to come, and 'takes of mine, (says Christ,) and gives unto you;' and they that resist this, resist their leader, and their minister, and their reprover; and this 'Comforter, the spirit of truth, shall reprove the world of sin, and of their righteousness, which is not Christ's, and of their judgment, which is not of the Holy Ghost, *John* xiv. 16, 17. and therefore must the world leave their sin, righteousness and judgment, and turn at the reproof of the Holy Ghost, which Christ prayed unto the Father that he would send, and should abide with his disciples forever; and he

did, and hath sent him, the Holy Ghost, the Comforter, that leads into all truth, in which Holy Ghost is our fellowship, which fellowship we would have all, that are called christians, to come into with us.

And see what the apostles saith to the Colossians, he tells them, *Col.* ii. 10. 11. 'they were complete in Christ, the head of all principalities and powers, in whom also ye are circumcised with the circumcision made without hands, by putting off the sinful body of the flesh, by the circumcision of Christ;' which we are witnesses of, and would have all come to, which they must do, before they go to the grave, or never.

Now this was so amongst the true christians; but all you that plead for the sinful body of the flesh to the grave, deny the circumcision of Christ.

And further, the apostle saith, 'seeing ye have put off the old man with his works, and have put on the new man, which is renewed in knowledge after the image of him (to wit, God,) that created him; where is neither Greek, nor Jew, circumcision, or uncircumcision, Barbarian, Scythian, bond, nor free, but Christ is all, and in all. *Col.* iii. 9, 10, 11. Mark this, you called christians; for this is a high state.

So all they that plead for the old man with his works to the grave, are of another mind and spirit than the apostles were in, and preach another doctrine, and there you may see these true christians had put off the old man before they went to the grave, and put on the new, and were renewed in knowledge after the image of God that created them; and this work must all the true christians know whilst they be upon the earth, which we witness, and desire all might come to know and do the same.

And the apostle James in his general epistle to the church, speaking of the tongue, that unruly member, which is full of deadly poison, 'therewith bless we God, even the Father, therewith curse we men, which are made after the similitude of God.'

And now all Christendom consider this, if you bless God, and curse men that are made after the similitude of God, or curse his works and his workmanship, and curse that which he hath made and created after his own similitude; and therefore that evil tongue and unruly member, that is full of poison, you must have power over and bridle, else your religion is vain; for it must not do so, to curse the Creator's workmanship after his own image; for that proceeds from the wisdom below, and not from that which is above, as you may see in *James* iii. and therefore you must love, and honour, and pray for all men, and not curse them; seeing Christ hath tasted death for all men, therefore, 'bless and curse not, and obey his doctrine who is the Saviour of all men, and especially of them that believe, who would have all men to be saved, and to come

to the knowledge of the truth, to wit, Christ, who is the way, the truth, and the life.

And as Peter saith, I 'perceive God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted of him.' *Acts* x. 34, 35. So God being no respecter of persons, but accepts all that fear him and work righteousness; therefore, all people are to fear God, and depart from evil, and from all unrighteousness, if they be accepted of God; and their not fearing God, and not working righteousness, is that which maketh them unacceptable with him.

And Peter further saith, 'ye know the word that God hath sent to the children of Israel, preaching peace by Jesus Christ, who is Lord of all;' [mark, of *all*:] so there is no peace with God, but by Jesus Christ.

And, 'the gospel, which is preached to every creature under heaven;' and Christ's ministers were to go into all nations, to preach the gospel of Christ; then the gospel was preached to the stock of Ham, the stock of Ishmael, and the stock of Esau. For, 'Christ died for all men, and tasted death for every man;' and here is God's love, in sending his Son, that died for all men; and God's and Christ's love, in sending his ministers to preach the gospel to all men, that they might know the heavenly riches, and their inheritance of the same by Christ Jesus; for God's heavenly sun hath shined upon the just and the unjust, for their eternal good, as the natural Son doth for their outward good; and doth enlighten all, that all might believe in the light, and through it receive God's love and favour, and they that do not are condemned by it; and the wrath of God abides upon them that reject his love: so we, and all that have the mind of Christ, our love is unto all men for their outward and eternal good, though we are hated by them for it, as their forefathers hated the prophets, Christ, and the apostles for their love and good will towards them.

And are not a great part in Christendom saying with Pilate, that crucified Christ, 'what is truth?' *John* xviii. 38. though they are bred up at schools, and think themselves as wise men as Pilate was, who understood the Jews' law and the Romans', and had his Latin, Greek, and Hebrew, to set over Christ when he was crucified; but Christ is risen a-top of it, and the truth is Christ, that doth enlighten you, and you must find it in your inward parts: and Christ saith, 'I am the way, the truth, and the life; but the wise professing Jews would not receive him, nor believe in him then, though they had the scriptures; and they confessed he was to come, as the professors now, who profess he is come, yet will not believe in the light, but with literal learned Pilate say, 'what is truth?' though Christ saith, 'I am the way, the truth, and the life, and no man comes to the Father but by me;' and yet people that call themselves christians, will say, 'there are so many sects in the world, we know not which

to follow; oh! that we did know the truth:' to which we say, have you been learning all this while, and do not yet know the truth? indeed there are teachers that have the form of godliness, and deny the power, that are always teaching, that they may be always paying of them, and leading people that are never able to come to the knowledge of the truth, (to wit, Christ, the way, the truth, and the life.) For, 'to know God and Jesus Christ, is eternal life;' but to talk of God and Jesus Christ is not eternal life; and that which gives people the knowledge of the glory of God in the face of Jesus Christ, is the light that shines in their hearts, which Christ hath enlightened them withal; and here is the love of God in Christ Jesus to them all, to enlighten them all; and here is our love to all mankind, in desiring and inviting them to turn from the darkness to the light, and to believe in the light, that they may become children of the light, and so to look unto Jesus Christ, the author and finisher of their faith, who hath died for their sins, and is risen again for their justification, and sitteth at the right hand of God; for by him, to wit, Christ, all things in heaven and in earth are reconciled in one; and 'God was in Christ reconciling the world unto himself: and so we cannot but in love beseech all to receive Christ Jesus, the light, the life, and truth, that by him you may be reconciled unto God, who will lead you out of old Adam, and destroy the devil and his works, who hath separated you from God; and as every one hath received Christ Jesus, so walk in him, who is the new and living way, who is over all the old and dead ways, who is the rock of ages, and the foundation of many generations, and is our rock and our foundation in this our age and generation, who bruises the serpent's head, who is the first and last, who is the love of God to mankind; glory to God forever. *G. F.*

Concerning Revelation, Prophecy, Measure, and Rule; and the Inspiration and Sufficiency of the Spirit.

So the letter-professing and learned Christians and Jews must do God's Will, if they will know Christ's Doctrine; and that must be done by the same Spirit as the Apostles were in, that through it they may mortify the deeds of the flesh, and take up the Cross daily, and follow Christ (and deny themselves,) who reveals the Father to them, if they will know Him or his Doctrine, that did the Will of God.—By G. F.

Now unto all you that cry so much against revelation, that go under the name of christians, hear what Christ Jesus saith in *Matt.* xi. 27. and

in *Luke* x. 22. 'all things are given unto me of my Father: no man knoweth the Son, but the Father; neither knoweth any man the Father but the Son, and he to whom the Son will reveal him.'

Now here it is clear by Christ's own words, you that deny revelation, know not the Son nor the Father; for 'no man knoweth the Son but the Father, [mark, no man,] neither knoweth any man the Father, but the Son, and he to whom the Son revealeth him.' So it is clear the Son must reveal himself and his Father to people, if they know them, and they are not known but by revelation; and they that deny revelation, deny that which reveals both Son and Father.

And therefore, take heed you wicked ones, that deny revelation; for it is said in *Job* xx. 27. 'the heaven shall reveal his iniquity, and the earth shall rise up against him.' And therefore, take heed, lest the heaven reveal your iniquity, and the earth rise up against you, that deny revelation.

And it is said in *Jer.* xxxiii. 6. 'behold, saith the Lord, I will give it health, (to wit, Jerusalem,) and amendment, and I will cure them, and will reveal unto them the abundance of peace and truth.' Now this amendment, and this health, and this abundance of peace and truth hath the Lord revealed, and given unto us, blessed be his name forever; and you will want it that deny revelation.

And you that deny God's revelation, deprive yourselves of this peace and truth, amendment and health, though you have the form of godliness and deny the power and spirit that should reveal.

And Nebuchadnezzar, he did not deny revelation, though a heathen; but acknowledges Daniel's revelation, and acknowledged the God of truth, and that He was the revealer of secrets; and are not you darker than Nebuchadnezzar, that profess yourselves christians, and you deny revelations now a-days, and are them that would limit the Son and God, and say, that 'there is no revelation to be looked for now a-days;' then there is no looking for the knowledge of God now a-days: for there is no knowledge of him but as the Son reveals him, who is the same to-day as yesterday, and so forever; and is known by revelation now, as formerly, which we witness.

And the apostle Paul, did not preach Christ until the Son was revealed in him, *Gal.* i. 15, 16. where he saith, 'it pleased God to separate him from his mother's womb, and call him by his grace, to reveal his Son in him, that he might preach him.' So all you that deny revelation, you preach before the Son of God be revealed in you to preach him. And so, 'he that hath not the Son, hath not life,' saith the apostle John. And 'know you not how that Jesus Christ is in you, except ye be reprobates,' says Paul; and bids them 'examine themselves,' in 2 *Cor.* xiii. and this revelation we witness.

And whereas, you may object and say, 'secret things belong to the Lord, but the things revealed belong to us,' &c.

But you must see what thing is revealed to you, and to your children; for was not the law revealed to Moses? and did not the Jews by the spirit of God understand it, and knew it so? and the Lord revealed himself to David, 2 *Sam.* vii. 27. and the Lord revealed himself to Samuel, as in 1 *Sam.* iii. 21. and God is the same, and changes not.

And in *Isa.* xl. 5. he saith, 'the glory of the Lord shall be revealed, and all flesh shall see it together, the mouth of the Lord hath spoken it. [Mark,] all flesh shall see this revelation. And you that deny revelation, how can you see this glory of the Lord without revelation, which the mouth of the Lord hath spoken? [mark,] 'the glory of the Lord shall be revealed;' it was to come: and they that see this glory of the Lord, must know it by revelation, as the Lord hath spoken, and which we witness.

And in *Isa.* liii. 1. 'who hath believed our report? and to whom is the arm of the Lord revealed?' now, can any know the arm of the Lord, and believe that report of him, but as it is revealed; and as it is revealed, they will know the powerful arm of the Lord, which we witness.

And in *John* xii. 38. where was the fulfilling of the prophet Isaiah's prophecy, who said, 'Lord who hath believed our report?' therefore, it is said, 'he hath blinded their eyes, and hardened their hearts.' And therefore, are not your hearts hardened, and your eyes blinded, that deny the revelation of the Son of God? and your belief is but like the pharisees in the letter, that stand against the revelation of the Son of God, who is the foundation, and the rock of this age, as of the former ages.

And in *Isa.* lvi. 1. 'thus saith the Lord, keep ye judgment, and do justice, for my salvation is at hand to come, and my righteousness to be revealed; [mark, to be revealed.] Now, can any know God's salvation, or his righteousness, but by the revelation of the Son? (Christ saith, 'they cannot,') and they that do know salvation, and the righteousness revealed must keep judgment and do justice; and they that do not, will deny revelation, and true judgment and justice.

And Christ saith, in *Matt.* x. 26. 'there is nothing covered that shall not be revealed, nor hid that shall not be known.' Now, are not all things covered and hidden unto you until they be revealed? [mark, revealed.] And how do you know any thing, but by revelation? for, are not all things covered and hidden from you, before they are revealed? and herein we witness Christ hath the glory, who reveals himself and the Father: and they that deny revelation, know nothing as they ought to know, but follow their own spirits, and see nothing,

And doth not the apostle say, in 1 *Cor.* ii. 9. 'the things which eye hath not seen, nor ear heard, neither came it into man's heart, which God hath prepared for them that love him; but God hath revealed them unto us by his spirit.' Therefore, can ye know any thing of the things of God, which God hath prepared for them that love him, which can neither be seen nor heard but by the revelation of God's spirit?

And the apostle (moreover) saith, 'the things of God knoweth no man, but the spirit of God.' [Mark,] no man knoweth the things of God, but by the spirit of God, which was in the apostles, which revealed the things of God to them, which now also must reveal the things of God to people, if they know them, which we witness.

And are not ye the ministers of the letter only, that deny the revelation of the spirit of God, that the apostles were in, to be expected now a-days? therefore, you will never know the things of God, but by his spirit of revelation, no man of you all.

See 1 *Cor.* ii. 10, 11, 14. 'for the natural man perceives not the things of God, they are foolishness to him, neither can he know them, because they are spiritually discerned.' And [mark,] that spiritual discerning must be with the spirit that reveals them, which was that the apostle was in, and we witness; and you say, 'ye have it not, and it must not be looked for now a-days.'

And Christ saith, in *Mat.* xi. 25, 26. and in *Luke* x. 21. 'I thank thee, O Father, Lord God of heaven and earth, because thou hast hid these things from the wise, learned men of understanding, and hast revealed them unto babes, even so Father because it so pleaseth thee.' Is it not so now? Is not the revelation of the Son hidden from the wise, and the learned, and men of understanding? and do not many of them make a mock at it? but Jesus rejoiced in spirit, and thanks God for this revelation, as you may see in Luke, which he had revealed to babes, who were the learners of him; and he doth the same still, though it is hid from your eyes: and we and many babes can praise God for this revelation of his Son in us, though many of you make a mock at it.

And in *Mat.* xvi. 16, 17. Peter said, 'thou art the Christ, the Son of the living God: Jesus answered and said unto him, blessed art thou Simon the son of Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.' [Mark,] flesh and blood had not revealed, that Jesus Christ was the Son of God, unto Peter, but the Father, which is in heaven.

And you that deny revelation now a-days, can any of you know Jesus Christ, the Son of the living God, without the Son or the Father reveal him, which is in heaven? nay, and if you say yea, are not you such, that are thieves and robbers, and climb up another way than by the door Christ? for Christ tells you, 'no man knows the Father, but by

revelation, and is not all your talking of Christ, but imagination, and the revelation of flesh and blood, that deny the revelation of the Son of God by his spirit.

And in *Luke* ii. 26. Simeon was a just man, and waited for the consolation of Israel, and the Holy Ghost was upon him, and the revelation was given him of the Holy Ghost, that he should not see death before he had seen the Lord Jesus Christ, which revelation was fulfilled in the same chapter.

And now can any see the Lord Jesus Christ, but by the revelation of the Holy Ghost? or can any call him Lord, but by the Holy Ghost.

Now the pharisees had the scriptures of the Old Testament, as you have of the new. These wise learned men, that had their Hebrew, Greek, and Latin, who made a great talk that Christ was to come then, as you do now, that he is come, but it is clear, as Christ saith, neither you nor any others can know him, but by revelation, as Peter, and Paul, and Simeon knew him by revelation, and the rest of the disciples, whom Christ calls babes. Nay, further, in *Luke* ii. 32. Simeon saith, speaking of Christ, that 'he was a light to be revealed to the Gentiles, and the glory of my people, Israel.'

And now mark, all ye that stumble so much about Christ, the light, which lighteth every one that cometh into the world, who is the glory of Israel; it seems Christ the light is not revealed to you, your darkness cannot comprehend it, which we witness and believe in, and see this glory of Israel, and so are become children of the light: and so you are they that stumble at the light at noonday, and at revelation, for all your learning and knowledge of tongues, wisdom, and understanding; this light to be revealed to the Gentiles you stumble at, which is revealed, we witness, blessed be the Lord forever, to wit, Christ Jesus, the light, which lighteth every man that cometh into the world.

And you may see Christ was revealed to old Hannah the propheteas, when she was eighty-four years old, and she confessed Christ, and spake of him to all that looked for redemption in Jerusalem.'

And in *Luke* xvii. 30. 'In the day when the Son of man shall be revealed (to wit,) from heaven.' And in 2 *Thes.* i. 7, 8. 'when the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, rendering vengeance unto them that know not God, and which obey not the gospel of our Lord Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be made marvellous in all them that believe.' Now you that deny revelation, and say revelation is ceased, and must not be looked for now a-days, consider this, the revelation of Jesus from heaven in flaming fire, rendering vengeance upon all them that know not God, and obey

not his gospel, the power of God: and Christ tells you, that you do not know God nor the Son, but by revelation, therefore, consider what a condition you are in; for in the days of Christ in his flesh, he was known by revelation; and after his resurrection and coming again, it is by revelation that he is known, as you may read, 2 *Thes.* i. and *Luke* xvii. And the apostle saith, in *Rom.* i. 17. 'the righteousness of God is revealed from faith to faith, as it is written, the just shall live by faith; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, which hold the truth in unrighteousness.' Now you that deny revelation, and say that revelation is ceased nowadays, you cannot know the righteousness of God, which is revealed from faith to faith; neither can you know the true faith by which the just lives, but by revelation, then you are not like to preach it, which we witness.

And do not you think ye must know the wrath of God, revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness? and what do you hold the truth of the prophets and Christ, and the apostles in, but in unrighteousness? who say, you have not the same power and spirit which the prophets and apostles had, be sure this revelation of his wrath will come upon you.

And in *Rom.* viii. 18. 'I count the afflictions of this present time are not worthy of the glory which shall be revealed in us:' now mark, this glory was to be revealed, which was not then revealed, but it shall be revealed, therefore, can you be partakers of any of this glory, but by revelation? for the fervent desire of the creature waiteth when the Son of God should be revealed. Now mark, doth any know this state of the Son of God, but by the revelation of God? if you say you do, you know it by another spirit and way than the apostles did, which cannot be the true birth, but the birth born of the flesh, which will persecute him that is born of the spirit, which we have felt sufficiently of.

And in 1 *Cor.* iii. 13. hear you that deny revelation, what the apostle saith, 'every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is;' and do you think you can deny this revelation by fire? that will try every man's work of what sort it is: this day and revelation by fire is not yet come to you that deny revelation, (for your works are not so tried,) which day will come.

And 1 *Cor.* xiv. 29, 30. 'let the prophets speak, two or three, and let the other judge, and if any thing be revealed to another that sitteth by, let the first hold his peace.' Now this was the order in the church of Christ. Now you that deny revelation, which is an office here in the church, that people should speak, or preach, or prophesy one after another what was revealed unto them, as the apostle did and exhorted to, another should hold his peace, this would be counted disorder among

you that deny revelation: so you speak and preach that which was revealed to others, and not to yourselves, so are not you as those who used their tongues, and said, 'thus saith the Lord,' whom the Lord never spoke unto, but reproves such.

And the apostle saith, in *Gal.* iii. 23. 'but before faith came we were kept under the law, and shut up unto the faith which should afterwards be revealed.' Mark, you that deny revelation nowadays, are not you shut up? can you have any true faith, but by the revelation of Christ, who is the author and finisher of faith? for doth not the apostle say, that they themselves were shut up under the law, and unto the faith which should be afterwards revealed, and who reveals this faith? is it not Christ, who is the author and finisher of it? therefore hath any one any true faith but by revelation, according to the apostle's doctrine? which we witness to the glory of Christ.

And the apostle saith in *Ephes.* iii. 3, 5. 'that God by revelation hath shewed this mystery unto me, which in other ages was not opened unto the sons of men, as it is now revealed unto the holy apostles and prophets by the spirit.' Here you may see again, that which was revealed to the prophets and apostles by the spirit of God, they declared, which was not opened to the sons of men before, but opened by the revelation of the spirit to them; here the apostle owneth Christ's words, that the Father and the Son are known by revelation. And you that deny revelation nowadays, follow your own spirits, and see nothing, like the false prophets of old, and follow not the spirit that revealed that mystery to the apostles, nor Christ, who doth reveal himself and the Father.

And in 2 *Thes.* ii. 3, 4. it is said, 'and that man of sin be revealed, even the son of perdition, that exalts himself above all that is called God, and sits in the temple of God: and now ye know what withholdeth, that he might be revealed in his time, and then shall the wicked man be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' Now here the apostle tells them, this revelation was to come, and this destruction upon this son of perdition, that sat in the temple of God, and exalts himself above all that is called God; what temple of God is this, think you? look within where this man of sin sits: are not the saints the temples of God, which own revelation? but doth not he sit in your temples, and make you deny this revelation? the son of perdition that sits in your temple, and makes you deny the revelation of the son of God there, and exalts himself above all that is called God, and his revelation in you, and tells you it is ceased, and you must look for no such thing in your age, and letteth here until he be taken out of the way. And can any one know this man of sin, the son of perdition, (that is exalted above all that is called God, and sits in his

temple,) but by the revelation of God's spirit, as the apostle was in? for the apostle saith, 'that which may be known of God, is manifest in them.' *Rom.* i. 19.

. And the apostle saith, then shall the wicked man be revealed, whom God shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming. Do you think that this man of sin in you, will let you own this revelation of God to consume him? nay, the apostle saith, 'let no man deceive you by any means; for that day shall not come except there be a departing first, and that man of sin be revealed, the son of perdition.'

So you that deny any revelation to be nowadays, do not you deceive people of that day, and revelation of the son of perdition, and the revelation of the Son of God? but that day of revelation is come, blessed be the Lord that he is revealed, and you are discovered that deny revelation: so it is plain, by the apostle's words, that you can neither know the things of God, nor Christ, nor the man of sin, but by revelation, and consider what condition you are in, that say, there is no revelation to be looked for nowadays.

And Peter saith, 1 *Pet.* i. 5. 'ye are kept by the power of God through faith unto salvation, which is ready to be revealed in the last time.' Now, consider, ye that deny revelation; do not you deny the faith and salvation to them that are kept by the power of God through faith, which was to be revealed in the last time? doth any know faith or salvation, but by revelation, as it is revealed in this our age, to as many as wait for his appearance? and the apostle, speaking of Christ, and of some searching the scriptures, when or what time the spirit which testified of Christ, which was in them, should declare the sufferings that should come unto Christ, and the glory which should follow, unto whom it was revealed that not unto themselves, but unto us, (to wit,) the apostles, mark here, this was known by revelation, and can any know it, think you, without revelation of the same spirit, (to wit,) Christ and his glory, as in 1 *Pet.* i. 5, 11. as it was revealed to them.

And in 1 *Pet.* iv. 13. 'but rejoice, inasmuch, as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad and rejoice. Now mark; ye that deny revelation, here is the glory of Christ, which should be revealed, which should glad and rejoice the saints, and you that deny revelation, deny that glory of Christ that glads and rejoiceth the saints, that is to be revealed to them.

And in 1 *Pet.* v. 1, 'the elders which are amongst you, I beseech, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,' [mark,] that shall be revealed, it was not then, so here was a revelation of glory to come. And you that deny revelation to yourselves and others nowadays, deny the

saints of their glory that comes by revelation, which the saints then, and we now, do witness, blessed be the Lord forever. And your denial of revelation is little worth, if ye deny God, and Christ, and the scriptures, and the things of God which are not known, but by revelation of that spirit the apostles were in, and this we are witnesses of.

And *Amos* iii. 7. 'surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets.' And ye that deny revelation nowadays, what will ye deny that God hath any servants or prophets nowadays? it seems that you are none of his servants nor prophets that have none of God's secrets revealed unto you, and deny revelation; but his servants must tell you, that God is the same that ever he was, and there is a God in heaven that doth reveal secrets, as you may see in Daniel's confession, and the apostles'.

And the apostle saith, *Rom.* ii. 5. 'thou after thy hardness and impenitent heart heapest up unto thyself wrath against the day of wrath, and revelation of the righteous judgments of God.' This revelation of the righteous judgments of God, that day you will know that deny revelation; and that day you must know by revelation and judgment.

And the apostle saith, in *Rom.* xvi. 25. 'now to him that is of power to establish you according to my gospel and preaching of Jesus Christ, by the revelation of the mystery, which was kept secret since the world began.' Now you that deny revelation, what, will ye make people believe that ye shall know the mystery of Christ and his gospel, (which hath been kept secret since the world began) without revelation? which the apostle Peter saith, 1 *Pet.* i. 12. 'this mystery was known by revelation, which gospel is the power of God, and came down from heaven.' *Rom.* i. 16. which is according to Christ's words, 'no man knoweth the Father but the Son, and he to whom the Son reveals him.'

And ye may see in 1 *Cor.* xiv. 26. 'when the church came together, such as had a doctrine, a tongue or revelation, or interpretation, let all things be done unto edifying.' So this was and is the practice and order in the church of Christ, which he is the head of, (to wit, revelation,) which we witness, though some deny it.

And the apostle saith to the Galatians, *Gal.* i. 11, 12. 'now I certify you brethren, that the gospel which was preached by me was not after man, for neither received I it of man, [mark,] neither was I taught it, but by the revelation of Jesus Christ.' Now all you that deny revelation nowadays, do not you deny the same gospel which the apostle preached, which gospel he saith, 'is the power of God.' *Rom.* i. And then is not your gospel after man? and have not you been taught it, and received it of man, that is, not taught it by the revelation of Jesus Christ; for the gospel being the power of God, can any receive it but by the revelation of Jesus Christ? and do not they preach themselves, and

not the gospel, that deny the revelation of the gospel of Jesus Christ nowadays? and the apostle was learnt as well as any of you before he was converted, but he counted all that as dross and dung to the excellency of Christ which was revealed in him; so they that preach Christ's gospel to others, that have it by revelation, Christ hath the glory, though they may be persecuted by them that deny revelation, and have what they have from man.

And the apostle saith to the Ephesians, *Eph.* i. 17. 'that the God of our Lord Jesus Christ, the Father of glory might give unto you the spirit of wisdom and revelation, through the knowledge of him, that the eyes of your understandings might be enlightened, that ye may know what is the hope of his calling, and what is the riches of his glorious inheritance in his saints. Now here all you that deny revelation, may see what the apostle prays for, 'the spirit of wisdom, and of revelation, that their eyes might be opened by this spirit of wisdom and of revelation;' and are not all your eyes shut that deny revelation, and see not the hope of Christ's calling, nor what is the riches of his glorious inheritance in his saints; but mark, who might give people this spirit of wisdom and revelation, the God of our Lord Jesus Christ, the Father of glory? to him was the church, and now is to look unto for the spirit of wisdom and revelation, by which their eyes are enlightened, by which they know the hope of their calling, and the riches of Christ's glorious inheritance in his saints. And you that deny the spirit of wisdom and revelation now in your time to yourselves and others, are far off from praying for this spirit of wisdom and revelation, as the apostle was to open your hearers' eyes and understandings, and your own: so in denying revelation, you keep both your own and theirs shut from that glory the saints did and do enjoy.

And in 1 *Pet.* i. 13. in his general epistle, 'wherefore gird up the loins of your minds, be sober, and trust perfectly in the grace that is to be brought unto you at the revelation of Jesus Christ:' [mark,] this the saints were to do then, and so they are now to do the same, to have the loins of their minds girded up, and to be sober, and to trust perfectly on the grace that is brought unto them by the revelation of Jesus Christ. So all that know this grace, they know how they received it by the revelation of Jesus Christ; for grace and truth comes by Jesus Christ, as the law did by Moses: and this is the grace that brings salvation, and which hath appeared to all men, and taught the saints, though many there be that turn this grace of God into wantonness, and walk despitefully against the spirit of grace, and set up a heap of teachers after their own lusts, from whence wars arise, and then say revelation is ceased in their day and time; but such, the loins of their minds are neither girded up, neither are they sober, nor trust perfectly on the grace that is brought by the revelation of Jesus, which the saints then, and we now

do witness, blessed be his name forever. Here you may see by the apostle, that you do not know the grace of Christ and his gospel, but by revelation. And Peter further speaks, that Christ was revealed unto them, and the gospel which they preached by the Holy Ghost, was sent down from heaven, [mark,] was sent down from heaven; and therefore, where have you your gospel now, that deny revelation, and say it is ceased.

And in *Rev.* i. 'the revelation of Jesus Christ, which God gave unto John,' as you may see at large what the revelations are in his book, but you see nothing of them that deny the spirit of revelation now in your days; and Christ saith, 'he opens and no man shuts, and he shuts and no man can open: and no man in heaven, nor in the earth, nor under the earth was able to open the book, neither to look thereon, which made John to weep;' but it was said unto him, 'behold the lion which is of the tribe of Judah, the root of David hath obtained to open the book, and to loose the seals thereof.' Therefore, all look unto him who opens the book of the law and the prophets, and the book of conscience, and the book of life; that you may see your names written therein; and reveals grace, faith, the gospel, himself and the Father, and his glory, and the things of God by his spirit; so he is worthy to be waited upon, (who reveals by his spirit,) and not upon them who deny revelation: and likewise, who reveals unto you the man of sin, the son of perdition, who sits in the temple of God, above all that is called God, whom he (to wit, Christ,) will destroy; and also, he reveals his wrath, judgments and indignation upon all the disobedient, and such as hold the truth in unrighteousness, and not in the spirit of revelation that the apostles were in; and such as hold the truth in unrighteousness may plead for the body of sin and death, and the old man with his imperfections to the grave, where there is no repentance, where they and he may be buried in the lake together.

In 1 *Sam.* iii. 7. 'Now Samuel yet did not know the Lord, neither yet was the word of the Lord revealed to him, and the Lord revealed himself to Samuel,' ver. 21. so can you know the word of the Lord, or the Lord, but as the Lord reveals it? or can you know the Father or the Son, but by revelation. *Luke* x. 22.

And in *Isa.* xl. 5. 'the glory of the Lord shall be revealed, all flesh shall see it together.' Now can any see the glory of the Lord, but by revelation? 'who hath believed our report, and to whom is the arm of the Lord revealed.' Now doth any know the arm of the Lord, or believe the report of Christ, but by revelation, *Isa.* liii. 1. and *John* xii. 38. 'for my salvation is near to come, and my righteousness to be revealed.' Now doth any know God's salvation, and his righteousness, but as it is revealed, *Isa.* lvi. 1. and Christ saith, 'there is nothing covered that shall not be revealed, nor hid that shall not be known,' &c. So are not you

all covered and the things of God hid from you that deny revelation? *Matt.* x. 26. And in *Luke* ii. 'the thoughts of the heart are revealed by Christ.' And *Rom.* i. 17. 'therein is the righteousness of God revealed from faith to faith;' so ye neither know God's righteousness nor faith, but by revelation. And in *Luke* ii. 35. 'the thoughts of the heart are revealed by Christ.' And in *Luke* xvii. 30. 'when the Son of man shall be revealed.' And in *Rom.* viii. 18. the apostle said, 'he reckoned all sufferings as nothing to the glory which should be revealed in them.' And in 1 *Cor.* ii. 10. 'and that which ear hath not heard, nor eye hath not seen, God hath revealed unto the apostles, the deep things of God:' so the things of God are not known, but as they are revealed by his spirit; and if any thing be revealed to another that sits by, let the first hold his peace: so the man of sin and the wicked one is not known, but as he is revealed; so you do not know the word of faith, the light, the glory of the Lord, the arm of the Lord, salvation, the righteousness of God, the things of God, the Son, nor the Father, the wrath of God, your own thoughts, nor the man of sin, the wicked one in your temple, but as they are revealed, you do not know the grace of God, but by revelation, 1 *Pet.* i. 13. nor you do not know the mystery which was kept secret since the world began, but by revelation, *Rom.* xvi. 25. neither do you know the righteous judgments of God, but by revelation, *Rom.* ii. 5. and though the Jews had the scriptures, yet they knew not Christ the word.

And the gospel the apostle did not receive of man, nor by man, but by the revelation of Jesus Christ. *Gal.* i. 12.

Now can you, or any man know this gospel the power of God, that brings life and immortality to light, but by divine revelation? and do not you that deny revelation, deny the coming of our Lord Jesus Christ; for Christ saith, 'when the Son of man shall be revealed, that the world should be doing as in the days of Noah, &c. and when Lot went out of Sodom.' *Luke* xvii. 30. And saith the apostle, 'when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance upon all them that know not God, and that obey not the gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints.' And here again, you that deny revelation, do not you deny the Lord Jesus, his being revealed from heaven with his mighty angels, and glorified in his saints, and are such that know not God, that he will take vengeance upon in flaming fire; for how can you know God and Christ, but by revelation, seeing Christ tells you, ye cannot know him nor his Father, but by revelation. 2 *Thes.* i. 7, 8. *G. F.*

Now concerning such as deny prophecies in these days, and say it is ceased nowadays.

Now in the time of the prophets, they that were in the form and not in the power did forbid the prophets to prophesy, who said unto the seers, 'see not,' and to the prophets, 'prophesy not unto us right things,' *Isa.* xxx. 10. 'but speak flattering things unto us:' and there are too many of those speakers nowadays, that cannot abide true prophecy, that will run and speak, and the Lord never sent them, as you may see in *Jer.* xiv. and such as prophesy right things they cannot abide. And in *Amos* ii. 12. 'ye (to wit, professing Israel,) commanded the prophets not to prophesy;' but professing christians which are of the same spirit without the profession, say it is ceased. And in *Joel* ii. 28. saith the Lord, 'I will pour out my spirit upon all flesh, (it doth not say upon some,) and your sons and your daughters shall prophesy, [mark, shall, this was to come to pass,] and your old men shall dream dreams, and your young men shall see visions; and also upon the servants, and upon the hand-maids in those days will I pour out my spirit, saith the Lord.' So mark, here is servants, hand-maids, young men, old men, sons and daughters; the Lord hath promised he would pour out of his spirit upon them; and are not all these to enjoy those promises, yea, verily, God is faithful that hath promised it; for his promises are yea, and amen in Christ. And was not this a fulfilling of (in *Acts* ii. 17.) to wit, the prophecy of Joel, where the apostle saith, 'in the last days saith the Lord, I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and hand-maids will I pour out of my spirit in those days, and they shall prophesy.' Now mark, ye that say prophecy is ceased in your days; is not the last days the christian's days, (to wit,) the days of Christ? is not he the 'first and the last, the same to-day as yesterday, and forever.' God's servants and his hand-maids, that have his spirit poured upon them, they will prophesy; and they that have God's spirit poured upon them, sons and daughters will prophesy this spiritual prophecy; and the young men and old men that have God's spirit poured upon them, they have their heavenly visions and heavenly dreams, and this we witnesss, though neither your young men, nor old men, servants, nor hand-maids, sons, nor daughters, nor yourselves, that say, prophecy is ceased, and the same spirit is not to be looked for now as the apostles had, then you may say faith and grace is ceased, nor none of these have visions or dreams, nor prophecies; so do not you keep your people in darkness, being in the

darkness yourselves? but the apostle saith, 'they shall prophesy;' and Philip had four daughters which did prophesy, *Acts* xxi. 9. that were virgins, though your virgins do not, but those virgins which witness God's spirit, do, though you may be all amazed, and mock at it like the Jews. *Acts* ii. 11, 12.

And the apostle saith in *Rom.* xii. 6. 'seeing then, that we have gifts that are differing according to the grace, [mark,] according to the grace that is given unto us, whether we have prophecy, let us prophesy according to the proportion of faith.' So here the apostles doth not forbid it, and say it is ceased, as you do, but encourageth it in the church, 'let us wait on the office, he that teacheth on teaching,' that is according to the grace given to them 'as God hath dealt to every man a measure of faith.'

And the apostle saith, in 1 *Cor.* xiii. 19. 'And we prophesy in part, and when that which is perfect is come, then that which is in part shall be abolished;' so here he was encouraging the church to grow up unto a further degree, both in knowledge and prophecy; but if there were that love among you, which he speaks of in this chapter, then those things would be owned in their places, and the fulfilling thereof waited for, and their prophesying in part owned, which is denied by you in your day, therefore you are not like to grow up to a perfect state, who deny that.

And the apostle saith, 1 *Cor.* i. 24, 29, 31. 'Follow after love, and covet spiritual gifts, but rather that ye may prophesy; but if all prophesy, and there come in one that believeth not, and unlearned, he is rebuked of all men, and is judged of all, and the secrets of his heart are made manifest, and will fall down and worship God, and say, God is in you of a truth.' Now see this office of prophecy in the church, the effect of it, 'Let the prophets speak one or two, and let others judge; for ye may all prophesy one by one, that all may learn, and all may be comforted;' you that say, prophecy is ceased nowadays amongst you, then this learning, and this comforting is ceased among you, and this manifesting the secrets of men's hearts is ceased among you, and this falling down and worshipping God, and saying God is in you of a truth, this is ceased among you that say prophecy is ceased; for this is the work and effect of prophecy in the church of Christ, which is the same to day as yesterday, and so forever; but he that prophesies speaks to men for exhortation, and to edification, and for comfort. Now you that say prophecy has ceased in your church nowadays, this edifying and speaking to men; and this exhortation and comfort is ceased; 'but he that prophesieth,' saith the apostle, 'edifies the church; for greater is he that prophesieth, than he that speaketh with divers tongues, wherefore brethren covet to prophesy;' so you that say prophecy is ceased nowadays, the edification is ceased then, and that is ceased which is greater than speaking with divers tongues, &c. and that is ceased also which the

brethren, the church, were to covet after, (to wit,) prophecy; therefore, how can you say, that you are either the true church or true ministry, that say prophecy is ceased, which was for the comforting and edification of the true church?

And you may see in *Rev.* xi. 9. how the kindreds and tongues were against the two witnesses that prophesied, and when they had killed them, they made merry over them, and sent their gifts one to another, but they rose again to their torment; and so doth not the testimony of Jesus, the spirit of prophecy torment you now? And in 1 *Cor.* xi. 4. 'Every man praying or prophesying with his head covered, dishonours his head, and every woman praying or prophesying with her head uncovered, dishonours her head.' So you may see, here were men and women prophesying and praying in the church, and Hannah was a prophetess, and Huldah, and Miriam and Debora were prophetesses in the time of the law, therefore the apostle saith, 1 *Thes.* v. 20. 'Despise not prophesying.' And do not you despise it in others, that say it is ceased? And may you not as well deny prayer as prophecy, and say, prayer is ceased, as you say prophecy is ceased; for the apostle joins them together.

And in *Rev.* xix. 10. 'For the testimony of Jesus is the spirit of prophecy,' saith John the divine, mark, all you that are called christians in the whole world, and say prophecy is ceased in your day, and none must look for prophecy in your day; (mark well,) is not the testimony of Jesus then ceased, the spirit of prophecy? And you have not the testimony of Jesus; for the testimony of Jesus is the spirit of prophecy, and and so if prophecy be ceased, then the testimony of Jesus is ceased among you, who live in an outside profession of the saints' words; but did not all worship the beast, and drink the whore's cup, but those who kept the faith, and testimony of Jesus, whose names were written in the book of the lamb which was slain from the foundation of the world?

And in *Hosea* ix. 7. 'The prophet is a fool, and the spiritual man is mad.' Thus did the professing Jews esteem the Lord's prophets, and thus do the professing christians now account the spiritual men mad, and the prophet a fool. And in *Prov.* xxxi. 1. 'The words of king Lemuel, the prophecy that his mother taught him; what, my son; what, the son of my womb, and what, the son of my desires; give not thy strength unto women, nor thy ways which is to destroy kings.' Here is the prophecy which his mother taught him; and is not this prophecy to be learned of such as can teach it?

And the apostle saith, in 1 *Tim.* iv. 14. 'Despise not the gift that is in thee, which was given thee by prophecy.' [Mark,] Here was a gift given to him by prophecy. Now you that deny prophecy, and say it has ceased, what then, is the gift ceased to you? then how can you follow the practice of the holy men of God?

And in 2 *Pet.* i. 19. 'But we also have a more sure word of prophecy,

to which ye do well that ye take heed, as unto a light that shines in a dark place until the day dawn, and the day-star arise in your hearts: for the prophecy came not in the old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost:' so first know this, 'that no prophecy of the scripture is of any private interpretation or motion.' So now mark, you that say 'prophecy is ceased,' then you may say that spirit that gave forth the scriptures, that Holy Ghost which moved them to speak them forth is ceased; and you make a profession of them in the will of man, and your own private motions of that which came not by the will of man; and then you and your people know not of this sure word of prophecy, which they do well that take heed unto, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in their hearts. Now, they do well that take heed unto this light that shines in a dark place, which is the sure word of prophecy. Now you may say, that say prophecy is ceased, 'how long must we take heed unto it?' the apostle and we tell you, 'until the day dawn, and the day-star arise in your hearts, so long you must take heed unto it.' Now, you do not do well, that do not take heed unto this sure word of prophecy; for they that do so, do well; and they that do not, do ill.

And now people consider, though it is the principle of your teachers to say, prophecy is ceased in your days; do you ever think to come to the day-dawning, and the day-star arising in your hearts, except ye do first take heed to this most sure word of prophecy, as unto a light that shines in the dark place, [mark,] take heed unto it, until the day dawn, and the day-star arise in your hearts.

And it is said in 1 *Cor.* xii. 10. speaking of the several gifts in the church, to one the working of miracles, and to another prophesy, and to another the discerning of spirits; but all these gifts were from the one spirit, and the manifestation of the spirit of God was given to every man to profit withal; so no man can profit, but in the same spirit in which the holy men of God gave forth the scriptures, which you have said you have not the same, by which the several gifts flowed from, so not the same gifts, nor gift of prophecy in your church.

Now you may say, the law and the prophets were until John, which is true: but we tell you there were prophets after John, as well as before, as in *Acts* xix. 6. when the Holy Ghost came upon them, they prophesied.

And the apostle saith, 1 *Tim.* i. 18. 'this commandment commit I unto thee, son Timothy, according to the prophecies that went before on thee, that thou by them should fight a good fight,' [mark,] should fight a good fight, according to the prophecies which went before on him, having faith and a good conscience, which some have put away, and concerning faith

have made shipwreck; and such may say, prophecy is ceased, and a good conscience too; and that faith is ceased that works by love, which purifies the heart, and gives victory over the body of sin, (which they plead for to the grave,) amongst them that were amongst the apostles: and then ye may say, 'revelation is ceased, and grace is ceased, that brings salvation, and the knowledge of God and Christ (which is by revelation,) is ceased.' But the revelation of the wrath and judgments of God such will feel, which is to be revealed from heaven against all that hold the truth in unrighteousness, and not in the spirit of revelation, that gave it forth.

And the prophets, apostles, and Christ himself did not suffer by their persecutors as true prophets, but were persecuted by them as false prophets: though the persecutors then might get the words of the true prophets, as they have done since the apostles' days, that persecuted them that kept the testimony of Jesus, the spirit of prophecy, and had the true revelation of Jesus, they persecuted them as false prophets, as their forefathers did the prophets, Christ and the apostles; and so they do now, who have not been in the life and spirit of the prophets, Christ nor the apostles, nor in their power; so they were not in the spirit that gave forth scriptures, that persecuted Christ and his apostles, neither are they now that do persecute.

And they that turned against Moses and the prophets were transgressors of the law of God. So here you may see, that birth that is born of the flesh, persecuted that birth that is born of the spirit, which had the revelation of the Son of God, and kept the testimony of Jesus. And are not you of the same birth, that say, 'you have not the same spirit as Christ and the apostles had;' then are not you, by your own judgment and rule, none of his?

Now you that say, prophecy is ceased, the apostle tells you, 'that greater is he that prophesieth, than he that speaketh with tongues.' So then the greater is ceased among you.

And the apostle tells the church, 'but he that prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.' Now, you that call yourselves apostles and teachers, and say, prophecy is ceased, then edification, exhortation and instruction is ceased amongst you.

And the apostle saith, that 'prophesying serveth not for them that believe not, but for them that believe.' So may not you as well say, believing is ceased, as the service of God is ceased.

And again, the apostle saith, 'ye may all prophesy one by one, that all may learn, and all may be comforted.' So if prophecy be ceased among you, then this learning is ceased, and this comforting is ceased.

And again, the apostle saith, 'wherefore brethren, covet to prophesy.' Now you are of another mind, that say, it is ceased in your church, as

you may see in 1 *Cor.* xiv. the chapter throughout; for if any man be ignorant let him be ignorant.

And also, the apostle bids the Thessalonians, 'quench not the spirit,' and you tell us, 'that you have not the same spirit as they had in the primitive times:' then you may say, 'how can you quench it, when you have it not?' then with what do you read the scriptures, but follow your own spirits, like the false prophets, and see nothing?

And the apostle bids the Thessalonians, 'despise not prophesying.' But you do not only despise it, but you deny it, for any such thing as prophecy to be in your church in your day; so you deny the true edification, and comfort, and learning, which was and is in the church of Christ, as you may see in 1 *Thes.* v. and in 1 *Cor.* xiv. &c. *G. F.*

And now concerning them which deny Inspiration nowadays.

In *Job.* xxxii. 8. 'surely there is a spirit in man, but the inspiration of the Almighty giveth understanding.' [Mark,] the inspiration of the Almighty giveth understanding.

Now all you that deny the inspiration of the Almighty, in these your days, to give you understanding; then pray you, what understanding have you? is it not that which must come to naught? for it is written, 'I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.' 1 *Cor.* i. 19, &c.

And in 2 *Tim.* iii. 16. 'for all scriptures is given by inspiration of God, and is profitable,' &c. 'that the man of God may be made perfect in all good works;' not the men of the world, for they deny perfection.

Now if all holy scripture be given forth by inspiration of God, how can ye know the scriptures that say, 'inspiration is ceased?'

'For the natural man perceiveth not the things of God; for they are foolishness to him.' And so was not the prophets' and apostles' words foolishness to the natural men in their natural profession?

And is it not so now to you christians, with all your tongues and languages, that say, inspiration has ceased, and yet, 'no man knows the things of God but by the spirit of God.' So as the scriptures were given forth by the inspiration of God, so they are known again by the same spirit. And therefore, Christ saith, 'I will send you the spirit of truth, he shall lead you into all truth, and he shall bring to your memory the things that I have spoken, and he shall shew you things to come,' and so make them prophets; 'and he shall take of mine, and give unto you.' So by this the apostles did know the scriptures, though they were unlearned men, many of them, outwardly: for the Holy Ghost led them into the truth of the prophets and holy men of God, which spake forth scriptures as they were moved by the Holy Ghost, and shewed the fulfilling

of them by Christ; and it brought to their memories what Christ had spoken to them, which after they did record it, as you may see in the four evangelists. So the scriptures, which were given forth by divine inspiration of God, is known again by divine inspiration of God. And they that deny divine inspiration of God nowadays, know not the scriptures, that were given forth by inspiration; and therefore they are all in heaps about them and are not like to know them but by that spirit that gave them forth, that key that will open them, and that tongue of the learned and without it they cannot read the book, though they have all the languages upon the earth, but have not the spirit of inspiration nowadays, as they confess; then they had better be still, and wait upon the Lord for it; else they will be found of the number of them that run, and the Lord never sent them, and speak when the Lord never spoke unto them, (and come under the reproof of God, and his prophets, and the scriptures,) but know none of God's inspiration; for they that have inspiration, have the power and spirit they had which gave forth the scriptures: and they that have the form of godliness, and deny the power and spirit as the apostles were in, are to be turned away from; for the apostle saith, turn away from such; for they keep people always learning, and never able to come to the knowledge of the truth. Seeing the scriptures were given forth by divine inspiration, and are the things of God, they are not known again but by inspiration of the Holy Ghost, which leads into all truth. And the inspiration of the Almighty gives the understanding; and you that deny inspiration, deny this heavenly understanding. And you that have all the scriptures, from Genesis to the Revelations, yet you know them not with your natural spirit of understanding, nor by all the tongues and languages since Babel; for none know them but by the spirit of inspiration that gave them forth. *G. F.*

Now concerning the Measure of the Spirit, as God hath dealt to every man.

In *Rom.* xvii. 3. it is written, 'for I say, through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meet to understand, that he understand according to sobriety, as God hath dealt to every man the measure of faith.' So you may see here, that the apostle himself, and he would have the church, not to presume to understand any further, but as God hath dealt to every man the measure of faith; if they did, they did presume above their measure: so, to understand as God hath dealt to every man the measure of faith, this keeps every man in the faith and in the grace, in their measure. But you that have not the same faith, which works by love, which Christ is the author and finisher of, and walk despitefully against the spirit of grace, and turn from it into wantonness,

are in the presumption, that would understand without the faith, and the grace and light. You go beside the apostle's doctrine, and the measure of faith, the measure of which God hath dealt to every man. So every man must look at the grace and faith which God hath dealt to him through Christ Jesus, who is the author of it and finisher, and understand and walk by it, which was the practice of the true church, and exhortation of the true ministers.

And the apostle saith, in 2 *Cor.* x. how the 'weapons of their warfare were not carnal, but mighty through God to cast down strong holds, casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every high thought, to the obedience of Christ,' &c. Now, here was the spiritual warfare, and the spiritual weapons; 'for,' saith he, 'we dare not make ourselves of the number, nor compare ourselves to them who praise themselves; but they understand not that they measure themselves with themselves:' this was a wrong measure and understanding, which the apostle durst not make himself of the number of such as did so, who kept to his own measure, neither can they who keep to the measure which God hath distributed to them. But do not you now measure yourselves by yourselves, and praise yourselves, who own not the measure, and do not come to the measure that God hath distributed? and do not you say, 'that God doth not distribute immediately now, as he did in the apostles' days?'

And further, the apostle saith, 'but we will not rejoice in things without our measure, but according to the measure of the rule, wherewith God had distributed unto us a measure to reach even unto you.' So here the apostles kept their joy within the measure of the rule that God had distributed to them: for he saith, 'for we stretch not ourselves beyond our measure.' So here again he kept within the measure God had distributed to them; and likewise, would have the church to do the same.

And further, the apostle saith, 'not boasting of things which are without our measure, that is, of other men's labours; and we hope when your faith shall increase, to be magnified by you, according to our rule, abundantly.' Now, see here what was the apostle's rule, which they stretched not beyond, and did not boast out of it, nor did boast of other men's labours; but this measure and this rule was that which God had distributed unto them: and you that have gone from this rule and measure, are not you boasting of other men's labours; (to wit,) of the prophets and apostles, and call that your rule, and praising yourselves and measuring yourselves, and stretching yourselves besides that measure and rule which God hath distributed to them, and which the apostle was in, and exhorted others unto; and also are boasting of things besides this

measure and rule which God doth distribute to his church and to the apostles: so by this measure and rule they were to walk, which God had distributed to them, then and now, by which measure and rule they knew the scriptures and the things of God, which rule and measure God had distributed to them.

And further, the apostle saith, that 'they did not rejoice or boast in other men's lines, or in things made ready to our hand,' or prepared already. So here you may see, the apostles kept to the rule and line that God had distributed to them. Now, do not you rejoice and boast in other men's lines nowadays; that is, in things made ready to your hands, and prepared already, and say, 'that is your rule,' (to wit,) the prophets', Christ's and the apostles' words, which are other men's labours and lines, which they suffered for, for speaking forth the apostles', prophets' and holy men's labours, which you rejoice and boast in, which are other men's lines, prepared already to your hands.

And are not you against the measure of the light, of the grace, of the spirit of the faith now, which we witness, with the apostles! and you persecute such a measure of the rule which God hath distributed, which we rejoice in and walk by, with which we know you are boasting in other men's labours, that are made ready to your hands: but let him that rejoiceth, rejoice in the Lord, who distributes this measure; for, not he that praises himself, and looks on things after the outward appearance, is allowed; but he whom the Lord praises, that walks according to the measure of the rule, as God hath distributed to him; in this God hath the glory out of all hearts: and the vain rejoicer, and boaster, and comparers of themselves with themselves, which are not wise, and will boast of other men's labours and lines, and works made ready to their hands, that is kept down; for that boast and joy is not of the Lord, neither he that praises himself; I say, that is kept down by the measure of the rule which God distributes; in which measure and rule God hath his praise.

And the apostle saith 2 *Cor.* xii. 6, 7. 'lest any man should think of me above that he seeth in me, or heareth of me, lest I should be exalted above measure,' &c.

Now here you see the humility the apostle was in; he would have people, or the church, not to think of him above what they see in him, (to wit,) his measure, though he saw things not fit to be uttered; and when the messenger of Satan was sent to buffet him, and he besought the Lord thrice, the Lord's answer was to him, 'my grace is sufficient for thee, and my power and strength is made perfect in weakness:' and in this strength, power and grace did the apostle rejoice, and in his infirmities.

And the apostle saith in *Ephes.* iv. 7. 'but to every one of us is given

grace according to the measure of the gift of Christ.' And by this measure of grace, the gift of Christ, they did walk, and so must all true christians, by which they must walk, if they will grow in grace; and if they grow up to the measure of the stature of the fulness of Christ, they must grow in grace.

And in *Gal.* vi. 14. the apostle saith, 'God forbid I should rejoice, but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world; for in Christ neither circumcision nor uncircumcision availeth any thing, but a new creature; and as many as walk according to this rule, peace be upon them, and mercy upon the Israel of God.' *G. F.*

Concerning the Rule.

Now mark, you professors of the letters, that say, 'the scripture is your rule;' was not circumcision of the letter of the scripture? and yet the apostle saith, 'it avails nothing, but a new creature: and that which the apostle rejoiced in, was the cross of Christ, in which he was crucified to the world, and the world to him. And is not the cross of Christ the power of God? and as many as walk according to this rule, and rejoice in it, (to wit,) the cross of Christ, and the new creature? I say, as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. For the apostle saith, 'the cross of Christ is the power of God;' so that the rule of the new creature in Christ he sets forth to be the rule. And you that have the form of godliness, and deny the power thereof, and the having the spirit that gave it forth now in your days, and call it your rule, and yet walk quite contrary to it, are to be turned away from; yet not turn away from the scriptures, but from you, that walk contrary to them, and the spirit that gave them forth.

And the apostle saith in *Phil.* iii. 16. 'nevertheless, in that whereunto we are come, let us proceed by one rule, that we may mind one thing; for he had told them with weeping of such as were enemies to the cross of Christ, whose end is damnation, whose God is their belly, and glory in their shame, who mind earthly things.

Now were not they enemies to the rule then, which was the cross of Christ, the power of God? and what was this rule they were to walk by? was it not that which God had distributed to them, the spirit of God? for these, whose belly was their God, and gloried in their shame, and minded earthly things, whose end was damnation; these were a kind of christians, which it is to be feared there are too many such now, which were enemies to the cross of Christ, which is the power of God, which

were to be turned away from: and was not the grace of God, which God said should be sufficient for Paul, and his strength made perfect in his weakness; was not this grace and strength a sufficient rule for Paul?

And doth not the apostle say, 'let Christ rule in your hearts by faith who shall rule all nations with a rod of iron?' so is not he a sufficient rule in the heart by faith, and a sufficient rule to rule all nations, *Rev.* xii. 5. yea, and sufficient to rule the heathen. *Rev.* xix. 15.

And doth not Christ say, 'I will send you the spirit of truth, which shall lead you into all truth, and bring to your rememberance the words I have spoken unto you?

Is not this spirit a sufficient rule, that leads into all truth?

And in *Neh.* ix. the Lord gave his good spirit to the people, 'his good spirit to instruct them, and they rebelled against it.'

And were not they reproved for so doing? and was not that a sufficient rule? and are not they the sons of God that are led by the spirit of God? and is not that a sufficient rule to lead and guide?

And the Lord saith, 'he that hath the Son, hath life.'

And is not here a sufficient rule?

And John said, 'these things I have written unto you, concerning them that deceive you; but the anointing which you have received of him, dwelleth in you; and you need not that any man teach you, but as the same anointing teacheth you all things, and is true, and is no lie.'

And is not this a sufficient rule, this teacher, that people might see the deceivers, and shun them?

And the Lord saith, 'I will put my laws in your minds, and write them in your hearts; and I will be their God, and they shall be my people; and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least of them to the greatest of them;' and is not this law and new covenant a sufficient rule to know God by? and was not the Holy Ghost a sufficient rule, that led Moses and the prophets to give forth the scriptures? and was not the Holy Ghost a sufficient rule, that led the disciples and apostles of Jesus Christ into all truth; and see the fulfilling of the law and prophets in Christ, and brought to their memories the words that Christ spoke, and afterwards to record them? and is not the same Holy Ghost a sufficient rule for all christians now to know God, and Christ, and the scriptures, and lead them all into the truth of them; in which Holy Ghost they must pray and have their fellowship, seeing no man knows the things of God without the spirit of God, which searcheth all things, and they are spiritually discerned, and the natural man perceives them not, they are foolishness to him; and how can they be his rule, when they are foolishness to him, as in 1 *Cor.* ii.

And what rule had Abel, and Enoch, and Noah, and Abraham, Isaac

and Jacob, and Moses, before scriptures were given forth? did not they walk by faith, which was the gift of God, yea, and to be perfect? was not Abraham commanded to walk before him, and be perfect, which perfection you cannot attain unto by walking in the oldness of the letter, for you must serve God in the newness of life, and not in the oldness of the letter, *Rom.* vii. 6. 'for the letter killeth, but the spirit giveth life.' 2 *Cor.* iii. 6. And so, was not that faith a sufficient rule for all the old fathers to walk by? and must not we walk in the steps of the faith of our father Abraham? *Rom.* iv. 12.

And the apostle saith, 'but he is a Jew who is one within, and the circumcision is of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.'

So, is not he a christian who is one within, in the heart (and not in the letter,) only, whose praise is of God, and not of men, seeing that many may have the form of godliness, but deny the power thereof, which are to be turned away from: and may not such say they are christians, as the Jews said they were Jews, and were not, but the synagogue of Satan?

And the apostle said, 'henceforth, know we no man after the flesh, yea, though we have known Christ after the flesh, yet henceforth know we him so no more.' 2 *Cor.* v. 16.

And their fellowship stood in the spirit, and they were to know Christ and one another in the spirit, and to keep the unity of the spirit, which is the bond of peace, yea, even of the Prince of princes' peace: but they that deny the having of that spirit the apostles were in, know not Christ, nor the fellowship of the saints, nor the Prince of princes' peace.

And the apostle saith, in *Rom.* xv. 18. 'for I dare not speak of any thing which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.' Now mark, did not he keep to the measure of the rule which Christ had wrought in him?

Now come, all ye priests and professors in Christendom, and try yourselves by the scriptures, which you say is your rule; how dare you speak any thing, to make people obedient in word and deed, that Christ hath not wrought in you or by you? are not you boasting of other men's lines and labours, that other men have made ready for your hands? do not you want the fear of God in your hearts, as was in the apostles, who durst not speak any thing but what Christ had wrought by them to make people obedient by word and deed? ought not the apostle here to be your example? and then Christ would have the glory of that which he works by you in people, and in you, and your own wills would be laid in the dust. And therefore, is not all that which you speak to people, that which Christ hath not wrought in you and by you, like the false prophets, using your tongues, and the false apostles boast of other men's lines.

And the apostle saith, in *Rom.* iii. 24. 'and we are justified freely by his grace, through the redemption that is in Christ Jesus.'

And in *Rom.* iv. 12, 16. 'but unto them also that walk in the steps of the faith of our father Abraham:' and is not this a rule sufficient?

And in *Rom.* viii. 1, 2. 'now there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life, which is in Christ Jesus, hath made me free from the law of sin and death.'

Now, is not this spirit a sufficient rule to walk by? but you that say it is not the rule, do not you remain under condemnation, under the law of sin and death, pleading for it, and not for freedom by the law of the spirit in Christ on this side the grave.

And further, the apostle saith, 'but if ye mortify the deeds of the flesh by the spirit, ye shall live.' Therefore is not this spirit a sufficient rule to walk by?

And in 2 *Cor.* v. the apostle saith, 'for we walk by faith, and not by sight.' [Mark, not by sight.] The church was not to walk by sight, but by faith, which Christ is the author of; and is not this sufficient? and they who walk by faith, walk in the steps of the faith of our father Abraham, his faith, which was before scriptures were written? and is not this a sufficient rule for all the faithful, which is testified of in the scripture, and was before scripture was written; and which scripture is to be believed, and fulfilled, and practised, &c.

And *Ephes.* ii. 8. 'by grace are ye saved, through faith, and not of yourselves, it is the gift of God.' So is not that sufficient to walk by, which saves?

And in 1 *John* i. 7. 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, the Son of God, cleanses us from all sin.'

So is not this light sufficient to preserve the fellowship, by walking in it? and is there any cleansing from all sin by the blood of Jesus Christ, but first they must walk in the light? there may be a talking of the blood of Christ, and yet a pleading for the body of sin and death, and imperfections to the grave; so that only talking of the blood of Christ will do them but little good, and pleading for their body of sin and death, and imperfections to the grave, that there they may be all buried in the pit together, where there is no repentance, and give a man ten or twenty shillings to preach them a funeral sermon: and as it is in *Heb.* ix. 27. 'it is appointed unto men, that they should once die, and after that come to judgment.' And therefore, consider and mark this, and quench not the spirit which God hath given you to profit withal; and do not resist the Holy Ghost, which Christ hath sent to lead you into all truth, and to reprove you; and hate not the light which Christ hath

enlightened you withal, that you may believe in it, and walk in it, that you may become children of the light, lest it be your condemnation: for is not the light sufficient to lead you, and guide you, and rule you, and to give you the knowledge of the glory of God in the face of Christ Jesus? and is not that the treasure which the saints had in their earthen vessels, that the excellency of the power might be of God, and not of us. 2 *Cor.* iv. And rebel not against the spirit, which God hath given you to instruct you, and to know the things of God by, and that in the spirit you may have fellowship with the saints: for if you rebel against his good spirit, what are all your fellowships good for? and is not God's spirit sufficient? doth not Christ say, 'it is the spirit of the Father, that speaks in you?' and is not that sufficient to rule and to guide, and to serve and worship God in, in spirit and truth?

And did not the apostle say, in *Rom.* i. 9. that he 'served God in the spirit.' And is it not the duty of all christians, to serve God in the spirit? and is not that a sufficient rule that will teach them to know how to serve God, (to wit, his holy spirit,) by which spirit they may know God, and Christ, and the scriptures, and know one another in the spirit, and in it have fellowship, and so keep the unity of the spirit, in the bond of peace, yea, the bond of the Prince of princes', King of kings', and Lord of lords' peace, which none can take away from them?

And doth not Christ say, 'they that worship the Father, must worship him in spirit and in truth? and is not that a sufficient rule, to worship him in, the grace of God, which brings salvation, which teacheth the saints? is not this a sufficient rule to teach and to establish the heart, and season thy words, and bring salvation?

And the apostle saith, *Rom.* viii. 26. 'likewise the spirit also helpeth our infirmities.' So is not this spirit sufficient, that helps people's infirmities? 'and the spirit itself makes intercession.'

And in *Gal.* v. 16. 'I say, walk in the spirit, and ye shall not fulfil the lusts of the flesh.'

And is not this a sufficient rule for people to walk by?

And the apostle saith, in *Gal.* ii. 19, 20. 'for I through the law am dead to the law, that I might live unto God; I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' [Mark,] This should be every christian's life and living. *G. F.*

Worcester-Prison, the 9th day of the 11th month, 1676.

For obeying the command of Christ, and the apostle James's doctrine, who says, 'swear not at all.' Matt. v. Jam. v.

THE BEGINNING OF TYTHES IN THE LAW,

AND ENDING OF TYTHES IN THE GOSPEL.

The Law and the Commandment of the Lord concerning payment of Tythes, to whom, and how they were to be disposed, viz. to the Levitical Priesthood in the Old Testament, and how Christ is come to end that Priesthood, Law, and Commandment, by which he took the Tythes and Offerings.—By G. F.

ALL the tythes of the land, whether of the seed of the land, or of the fruits of the trees, are the Lord's, they are holy unto the Lord.

And concerning the tenths of the herds, or of the flock, even of whatsoever passeth under the rod, 'the tenth shall be holy unto the Lord.' *Levit.* xxvii. 40, to the end.

'Behold, I have taken your brethren the Levites, from among the children of Israel, to you they are given as a gift from the Lord, to do the service of the tabernacle of the congregation: therefore, thou and thy sons with thee shall keep your priest's office, for every thing of the altar; and within the vail ye shall serve: I have given your priest's office unto you, as a service of gift; and I have given to thee, the charge of the heave-offerings, and thou shalt keep the charge of the altar and the sanctuary, and thou shalt keep the charge of the tabernacle for the congregation, and for all the services of the tabernacle. *Numb.* xviii. 6, 7. and the Levites shall be mine, I am the Lord.' *Numb.* iii. 45.

'And behold, I have given the children of Levi all the tenths in Israel for an inheritance, for their services which they serve, even the service of the tabernacle.'*

Neither must the children of Israel come nigh the tabernacle of the congregation, least they bear sin and die.

But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity, this shall be a statute forever among your generations, that among the children of Israel they have no inheritance, (to wit, the Levites.)

But the tythes of the children of Israel, which they offered an heave-offering unto the Lord, I have given to the Levites to inherit, for they have no other inheritance among the children of Israel.'

And the Lord said unto Moses, 'thus speak unto the Levites, when ye take of the children of Israel's tythes, which I have given you from them

* Christ has discharged them of this charge.

for your inheritance, when ye shall offer an heave-offering of it for the Lord, even a tenth part of the tythe.'

'And this your heave-offering shall be reckoned to you, as the corn of the threshing-floor,' &c.

'And thus you also shall offer an heave-offering unto the Lord, of all your tythes which ye receive of the children of Israel, and ye shall give thereof the Lord's heave-offering to Aaron the priest.' *Numb.* xviii.

'The place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall he seek, and thither shalt thou come, and thither shall you bring your offerings and sacrifices, and your tythes and heave-offerings of your hands,' &c.

'And there you shall eat before the Lord your God, and ye shall rejoice in all that you put your hands unto, ye and your households, wherein the Lord thy God hath blessed thee. For ye are not as yet come to the rest, &c.—But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and he giveth you rest from all your enemies round about you, so that ye dwell in safety.—Then there shall be a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring your offerings, sacrifices, tythes, and your heave-offerings of your hands, &c. unto the Lord. —And ye shall rejoice before the Lord, ye and your sons, and your daughters, and your men-servants and maid-servants, and Levi that is within your gates; forasmuch as he hath no part nor inheritance with you his brethren. The Lord is his inheritance according as the Lord promised him; for the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, and to stand before the Lord, to minister unto him, and to bless in his name.' *Deut* xii. x. 8, 9.

'And thou mayest not eat within thy gates the tythes of thy corn, or of the wine, or of the oil, or of the firstling of thy herd, or of thy flock. But thou shalt eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and thou shalt rejoice before the Lord thy God, in all thou puttest thy hands unto.' *Deut.* xii. 17, 26.

'And take heed to thyself that thou forsake not the Levite, &c. And thou must eat flesh within thy gates, or what thou desirest: only the holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord thy God shall choose, observe and hear all these words which I command thee.'

And in *Deut.* xiv. 'Thou shalt truly tythe all the increase of thy seed year by year, and thou shalt eat it before the Lord thy God, in the place which he shall choose to place his name there, the tythe of thy corn, of thy wine, of thy oil, and the firstlings of thy herds, and of thy flocks,

that thou mayest learn to fear the Lord thy God always.—And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose, and set his name there; when the Lord thy God hath blessed thee.* Then thou shalt turn it into money, and bind up the money in thy hand, and shalt go unto the place which the Lord thy God shall choose.—And thou shalt bestow that money for whatsoever thy soul desireth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desires; and thou shalt eat it before the Lord thy God, and thou shalt rejoice, thou and thy household. And the Levite that is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee.—At the end of three years thou shalt bring forth all the tythe of thine increase, the same year thou shalt lay it up within thy gates.—And the Levite, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied, that the Lord thy God may bless thee, in all the works of thy hands which thou dost.' *Deut.* xiv. 22, to the end.

And also, in *Deut.* xxvi. 'When thou hast made an end of tything all, the tythes of the increase, the third year, which is the year of tything, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled. Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of my house, and also given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to thy commandments, which thou hast commanded me,' &c. Here you may see the laws and the commandments of God concerning tythes, and who they were to. *Deut.* xxvi. 12, 13.

And you may see how that the tythes were to be brought to the chambers of the house of God at Jerusalem. *Neh.* x. 37, 38.

And in 2 *Chron.* xxxi. 11. how the chambers for the tythes, were in the house of the Lord, which was the place the Lord had chosen according to Moses.

And in *Mal.* iii. it was called a robbing of God and the whole nation, when they did not bring in their tythes into the storehouse, that there might be meat in his house, so it was a wronging of Levi, the stranger, the widow, the fatherless, from their right, for the tythes of the land were the Lord's, and for Levi, the widow, stranger, and fatherless, and so if they did not bring them in, they robbed God in his tythes and offerings, and walked contrary to the law and command of God, therefore, says he, ye are cursed with a curse, for ye have robbed me, even this whole nation.

* Here was their own choice in laying out their tythe-money.

And the apostle saith, 'cursed is every one that continueth not in all things which is written in the book of the law to do them.' *Gal.* iii. 10. and *Deut.* xxvii. 26. 'But no man is justified by the works of the law in the sight of God, for the just shall live by faith; for as many as are of the works of the law, are under the curse.' *Gal.* iii. 11.

And Christ has redeemed us from under the curse of the law, so they are not under that curse that do not pay tythes now. And the apostle saith, 'that no man is justified by the works of the law, but by the faith of Christ Jesus, even as we have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law:' and the apostle saith, 'by the works of the law no flesh shall be justified in the sight of God:' therefore you are not justified by the law of tythes and offerings, nor outward circumcision in the sight of God. *Gal.* ii. 3.

And Christ cried, 'woe unto you scribes and pharisees, hypocrites, ye pay tythe of mint, anise, and cumin, and have omitted the weighty matters of the law, judgment, mercy, and faith, these things ye ought to have done, and not to have left the other undone.' *Mat.* xxiii. 23. and *Luke* xi. 42.

And in *Gen.* xiv. 20. 'when Melchizedek, king of Salem, brought forth bread and wine, he was the priest of the most high God, and he blessed Abraham, and Abraham gave him the tenths of all that he had taken in the spoil,' as also ye may see in *Heb.* vii. 4.

Now did ever Abraham pay tythes to Melchizedek after this time? or did he ever pay Melchizedek tythes before of his own yearly increase? but now of the spoil of the war?

And did ever any of the kings or judges pay the tenths of their spoil of the wars afterwards?

'And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on; so I come again to my father's house in peace, then shall the Lord be my God: and this stone which I have set up for a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee.'

Now where did ever Jacob pay tythes? or the children of Israel in Egypt? until they came out of Egypt and received his law, for this was only Jacob's condition and free vow, not a command from God, as you may see in *Gen.* xxviii. 20, 21, 22.

And in *Heb.* vii. 'when Abraham returned from the slaughter of the kings, Melchizedek, king of Salem, priest of the most high God, met him and blessed him, to whom also Abraham gave the tenths of all the spoils, so this was not of the increase of his personal estate, neither did other kings or judges, (as I said before,) follow this example, to give the tenth of their spoils that they had gotten in war. Neither did Abraham lay

this as a command of God, upon his own family to pay tythes, either of their personal estates, or of the wars to Melchizedek afterwards. Neither do we read that Jacob, or his children, did pay tythes, till after they came out of Egypt, as before it is said, by the law of God: but the apostle saith, as I may so say, 'Levi, also, who received tythes, paid tythes in Abraham, for he was yet in the loins of his father, when Melchizedek met him who received the tythes: and as for Melchizedek, his descent is not counted from them;' so here the apostle goes to cut off Levi who received tythes, and his priesthood, and place it upon Levi, as paying tythes, (in Abraham.) For the apostle saith, 'verily they that were of the sons of Levi, who receive the office of the priesthood, have a commandment to take tythes of the people according to the law, that is of their brethren, though they came out of the loins of Abraham,' so here is the law and commandment to take tythes of their brethren, and not of them that was not their brethren.

And the apostle saith, 'if perfection were by the Levitical priesthood,' for under it the people received the law, what further need was there that another priest should arise, (to wit, Christ,) after the order of Melchizedek, and not after the order of Aaron, who had a law and a commandment to take tythes.' For the apostle saith, the priesthood being changed, there is made of necessity a change also of the law, for there is a disannulling of the commandment going before, and so the priesthood changed, and the law changed by which he was made, and the commandment disannulled that gave him his tythes; for it is evident, that our Lord Jesus Christ sprang out of Judah, of which tribe, Moses speaks nothing concerning the priesthood, and Christ is made a priest, not after the order of Aaron: and yet it is far more evident, for that after the similitude of Melchizedek, there arises another priest, (to wit, Christ,) who is made not after the law of a carnal commandment, (as the other priests were that took tythes,) but after the power of an endless life, for this law of the carnal commandment, commanded all these carnal things, tythes, offerings, to be given to Levi's priesthood: and therefore the apostle saith, 'the law is changed by which the priesthood was made, and the priesthood is changed:' and the apostle saith, 'there is a disannulling the commandment going before, for the weakness and unprofitableness thereof;' so here the apostle notes both the weakness and unprofitableness of that law of tythes. Moreover, he saith, 'the law made nothing perfect, but the bringing in of a better hope did, (to wit, Christ,) by the which we draw nigh unto God, now Christ our high priest was made with an oath, but the priesthood under the law was made without an oath,' and so Christ performs God's oath and fulfils it, and so ends oaths and swearing, and forbids them.

For the Lord sware, and will not repent, thou art a priest forever

after the order of Melchizedek, to wit, Christ, by so much was Jesus made a surety of a better testament than the Old Testament, because Christ continueth ever, he hath an unchangeable priesthood, and the Levites' priesthood is changed, and their law and command: so the apostle did not intend here that people should hold up Aaron's priesthood and tythes, but he shews a change of the law by which the priesthood was made, and a change of the priesthood, and a disannulling the command, and setting up Christ and his priesthood that is unchangeable; and shewing the unprofitableness, and the weakness of the law, and the commandment, and the first priesthood, and how it made nothing perfect; but the gospel brought people to Christ the better hope, which purified them as he is pure, through which they drew nigh to God.

Now all the tythes by the law of God and his commandment, the children of Israel were to pay to the Levites, and the Levites were to offer up the tenths of the heave-offerings to the Lord. But Christ Jesus, it is said of him, 'lo I come to do thy will O God, to take away the first, [mark,] that I may establish the second, by the which will we are sanctified through the offering of the body of Jesus once for all, once for all their offerings.' So he has ended all the offerings, by offering up his own body, to wit, the offering of tythes, and all other offerings; and these offerers the priests; and so he has taken away the first priesthood, his law, and command, and his tythes, he has taken away his altar, and temple, his tabernacle, his sanctuary, and all his offices and services; and all the Levitical priests, offices and services, for the first priesthood had his tythes for his service at the tabernacle, altar, sanctuary, and keeping the charge of all holy things: but all these things Christ has taken away, and has taken away his priesthood, and so has taken away his tythes, his maintenance, and taken away his offices and offerings, and his charge, and he hath discharged him, and so has changed his law, and disannulled his commandment, and so all is fallen to the ground, for God will have no pleasure in these offerings which were offered by the law; but Christ is come, as in the volume of the book it is written of him, 'to do the will of God, he taketh away the first, that he may establish the second; first priesthood, first covenant, with all his tythes and offerings.'

For Christ, after he had offered one sacrifice for sins, forever sat down at the right hand of God, so this one sacrifice has ended both sacrifices and sacrificers.

And also the tythes, their sacrifices, offerings, and maintenance in the time of the law, which made none perfect, 'for by one offering of Christ he hath perfected for ever them that are sanctified,' [mark, forever.] *Heb.* x.

And the Levites or priests, that took the tythes for the services, these stood daily offering, oftentimes, the same sacrifices, which can-

never take away sins; but Christ, after he had offered up one sacrifice for sins forever, sat down at the right hand of God, who by this offering ended the first priest and his daily sacrifices. *Heb.* ix. 19. And Moses sprinkled the book and the people with blood: but how much more shall the blood of Christ, through the eternal spirit, offer up himself without spot to God, purge your consciences from dead works, to serve the living God. So Christ is the Mediator of the New Testament, and redeems from under the transgression of the first, and ends it, and sprinkles the consciences and the hearts of his people with his blood, and ends the blood of the sacrifices which was offered and shed, which the people were sprinkled withal. And the Levites had the tenths for their service; but Christ's blood which was shed, is the blood of the New Testament, which ends the blood of bulls and goats, and the Old Testament, which were sprinkled with their blood, and with which blood of Jesus the hearts and consciences of people are sprinkled from their dead works, to serve the living God. And the apostle saith, 'the first covenant had ordinances of divine services, and a worldly sanctuary made with hands;' and he saith, 'while the first tabernacle was standing, the holiest of all was not yet made manifest; but Christ being come, is an high priest of good things, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building of Aaron's and Levi's law, first covenant, first testament, with their carnal ordinances, worldly sanctuary, tythes, heave-offerings, &c. nor outward temple at Jerusalem, where they brought their tythes unto. So this worldly sanctuary, worldly temple, carnal ordinances, and the outward city Jerusalem, where they brought their tythes unto, and the priest that had the tythes for their service, and had no other inheritance in the land; all this Christ came to end, who is not of this building that was made with hands, nor after the order of Aaron, but of a more perfect tabernacle. And so the first covenant waxeth old and decays, and is ready to vanish away: and so he is the Mediator of the New Testament, and so he ends the old with the covenant, and their carnal ordinances and sanctuary, their altar, and the priests of Levi and Aaron, and their order, and all their tythes which was their maintenance. So tythes are not their maintenance now from God; for the law by which they were made, is taken away; so their office and service is taken away, for which tythes was given them; for the tribe of Levi, which had no portion in the land by the law and command of God, but the tythes for his service. Now the law, and service, and priesthood, and tythes, and offerings, and covenant, and order, and sanctuary, and tabernacle and testimony being taken away, and command that gave them the tythes and offerings, they may labour and buy a portion of land, for there is no tythes for them; and the apostle saith, 'he that will not work, must not eat.'

Now in the time of the law, and command of God for tythes, Levi the priest was not to eat it at all, nor to put it in his own particular barn, but the people were to carry it up to Jerusalem, which was the place the Lord did choose, and there the high priest was to offer up his heave-offerings of it, his tenth, and the Levite must not eat all the tythes himself, but the widows, fatherless, strangers, and the persons that gave it him, as you may see in *Deut.* xii. 18.

For they were not to eat it within their gates, but they were to eat at the place where the Lord did choose, and rejoice before the Lord, their sons and daughters, and maid-servants, and men-servants, and the strangers, and the fatherless, and widow, that is within thy gates shall come, and shall eat and be satisfied, that the Lord thy God may bless thee, so all these must eat of the tythes with Levi, (which had no part nor inheritance with the children of Israel,) but as I said before, Christ has ended and changed the Levitical priesthood, and his law that commanded tythes, and the high priest's heave-offering of them, by the offering up of himself once for all, he has ended both the offerings and priest's services, so Levi has no law to take tythes and wages, seeing he has no service for them; blessed be God who has sent his son, which is over the household of God, the household of faith, and of the Jews in spirit, as Moses was over the household of the outward Jews, with their tythes and offerings, and carnal ordinances, and outward temples, which all are put down by Christ, who remains a priest forever, not after the order of Aaron, but after the order of Melchizedek.

And they were blessed that brought their tythes to the place which God had chosen, and did eat them there with Levi, and the sons, and daughters, men-servants, maid-servants, strangers, fatherless, and widows, as in *Deut.* xiv.

And they were cursed that did not, for they that did not, robbed God and the whole nation, as in *Mal.* iii. as it is said before.

And the apostle saith, 'cursed is every one that continueth not in all things which are written in the book of the law to do them;' so you that take tythes, pretending the law and a command in scripture, and do not carry them to Jerusalem; and if it had been too far for you to carry it thither, to turn into money; the place which the Lord God had chosen, which was the place of offering, where the high priest must have his heave-offering out of them, and the widows, strangers, fatherless, sons, and daughters, men-servants, and maid-servants, and them that gave them, all might eat and praise the Lord together. Now if you have not continued in all these things written in the book of the law, and done them according to the law; if you have not, cursed is every one that continues not in all things which is written in the book of the law to do them. But they that be of faith, are blessed with faithful Abraham, not

as Levi, that payed tythes in Abraham, which after had a law, for the apostle cuts off the outward circumcision in Abraham, and so the law of tythes to Levi in Abraham, for the promise that Abraham should be heir of the world, was not to Abraham and his seed through the law, but through the righteousness of faith, and faith was reckoned to Abraham for righteousness, when he was in uncircumcision, and not in circumcision. Here the apostle cuts off, not only the Levitical priesthood and his law, but the circumcision and his law.' *Rom.* iv.

And the apostle saith, 'for as many as are of the works of the law are under the curse.' *Gal.* iii. 16. But Christ has redeemed us from under the curse of the law, being made a curse for us; that the blessings of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.

All these outward things, tythes, offerings, and other shadows in the first covenant, held up by carnal ordinances, imposed on the Jews until the time of reformation by Christ; so their law is called a school-master, and it served till the seed came; and a child differs nothing from a servant, but is under tutors and governors, until the time appointed of the Father; [mark,] then they were not always to be there in that state; even so we, when we were children, were in bondage under the elements of the world; now these outward things, the apostle calls them, *Gal.* iv. the world's elements; but when the fulness of their time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons [mark,] God hath sent forth the spirit of his Son into your hearts, crying Abba Father, wherefore thou art no more a servant but a son, and if a son, then an heir of God through Christ; so all that witness this, witness the time of his Father's appointing, and the fulness of his time is come, and the time of reformation; and they are redeemed out of bondage from under the world's elements, and they are redeemed from under the law, priest, tythes, and offerings, by him that is made under the law, and so from under the curse, by him that became a curse for us, and can say, 'Christ is the end of the law for righteousness sake, to every one that believes.'

So all the faithful walk in the steps of that faith of our father Abraham, which he had before he was circumcised; for the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith; and here the apostle cuts off the law of circumcision, and also the law by which the priest Levi was made, and received his tythes and offerings, and so the justification is in the faith of Christ, and not by the works of the law that held up circumcision, nor the law by which the Levitical priesthood was made, and all his services, tythes, and maintenances for the priest and

his services and maintenance, tythes and law, is put down and changed by Christ, who remains a priest forever; who had a better sacrifice than all those in the first covenant; but Christ is entered by his own blood into the holy place, that is not made with hands, as the Levites' chief priest did, which were but figures of the true, but Christ the substance, is entered into heaven itself, having obtained eternal redemption for us, and now to appear in the presence of God for us, wherefore he is able to save them to the utmost, that come unto God by him; seeing he ever lives to make intercession for them; for such an high priest became us believers and true christians, who is holy, harmless, undefiled, separate from sinners, and is made higher than the heavens; so we need not daily those high priests that were made by the law, who offered up sacrifices for their own sins, and then for the people, who had tythes for their wages and maintenance; for Christ offered up himself once for all, and ended all outward offering; the law made high priests, who have infirmities, but the word of an oath which was since the law, maketh the Son, who is consecrated and perfected forevermore. *Heb.* vii. 28. Now of things which were spoken, this is the sum; we have such an high priest, (to wit, Christ,) who has ended Aaron's priesthood, and his tythes, law, and offerings, who is set on the right hand of the throne of the majesty in the heavens. And is a minister of the sanctuary, and of the true tabernacle which the Lord hath pitched, and not man. And so hath obtained a more excellent ministry than that of Moses and Levi, by how much more also he is the Mediator of a better covenant than the first, which is established upon better promises, glory to God forever.

And whereas you do allege what Christ said to the pharisees in *Luke* xi. 42. which saith, 'woe be unto you pharisees, for ye tythe mint and rue, and all manner of herbs, and pass over judgment and the love of God, these ought you to have done, and not to leave the other undone; to which I say, these things was before Christ was offered up, and the tenths of tenths was a heave-offering, and Christ bid them go offer to the priest for their cleansing, for he did not come to break the law, but to fulfil every jot and tittle of it; but when Christ was offered up once for all the offerings, then the high priests' offerings and Levi's tythe of mint and rue, &c. was ended. And they that preached the gospel, said the Levitical priesthood was changed, and the law was changed, by which he was made, and the command was disannulled that gave him his tythes for his services and offerings; and Christ was preached, and set up the unchangeable priest, and so Christ the Priest by offering up himself, has ended the first priesthood and his offerings; then Christ said to his apostles, ministers, and messengers, 'freely ye have received, freely give,' so people may keep their tythe of mint, and their rue, and other herbs and things to themselves, for Christ has taken away the law

that gave them: for the apostle was to go without bag or scrip; therefore, they were not to take people's mints and herbs, as the Levitical priesthood did by the law; but Christ has changed this law and him, and put down his office; therefore, Levi has no power to take them of people, and therefore, people may keep them to themselves; for where there is no law there is no transgression for not paying of them; but Christ remains an unchangeable Priest forever, who by the offering up himself, has ended all their offerings, and all people must come to God by him, who is consecrated a new and living way. *Heb.* x.

So Christ has ended old Levi's priesthood, with his old wages, his old tythes and offerings, and his old altars; and his old temple, and his old carnal ordinances, and his old offerings, and his old washings, and old tabernacle made with hands, and his old testament, which is sprinkled with the blood of bulls and goats, and his old covenant, and the old worldly sanctuary, and the old shadows and sacrifices: Christ, I say, has ended all these things by the one offering and sacrificing of himself once for all, and is set down at the right hand of God above them all, and over them all; and none comes to God but through him, and by him, and Christ hath appeared to put away sin, by the sacrificing of himself; and after Christ had offered one sacrifice for sins, he forever sat down at the right hand of God, so he hath ended the Levitical priesthood that offered up for their own sins, and then for the sins of the people; so Christ I say has ended their work and their service; so likewise he has ended the tythes which was for their wages. And every one's faith is to stand in Christ the author of it, and to live by it, and walk by it, if they be justified, and come into the heirship with faithful Abraham.

And after Christ was risen, he said unto his disciples, *Luke* xxiv. 'while I was yet with you, I told you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me;' so the law and the prophets are fulfilled in Christ, and he is the end of them; who is the first and the last, the beginning and the ending, the amen. *G. F.*

The 1st day of the 7th month, 1676.

A Postscript.

'Unto the tribes of Levi, Moses gave no inheritance, the Lord God of Israel was their inheritance, as he said unto them,' in *Numb.* xviii. 20, 21.

'And behold I have given the children of Levi, all the tenths in Israel, for an inheritance for their service, even the service of the tabernacle of the congregation: so the eleven tribes had the land by lot, as in *Joshua*, xiii. xiv.

So the law served, and the priests did their service about the tabernacle, till Christ came and was offered up.

For when the fulness of time was come, God sent forth his Son, made of a woman, and made under the law, to redeem them that were under the law, that they might receive the adoption of sons, which many witness at this day.

And so Christ has ended the Levitical priesthood, and his service, and has taken away the first priesthood, that he may establish the second, who is made higher than the heavens, who hath not entered into the worldly sanctuary or tabernacle, but into the holy place by his own blood.

'And has ended the first covenant, and has made the first old, and it was ready to vanish away, in the days of the apostles.' *Heb.* viii.

And so Christ Jesus the heavenly priest, hath discharged Levi of his services at the altar, tabernacle, and temple, and of his outward ark, and of all his offerings and sacrifices, and his heave-offerings of his tythes, which he was to shake to and fro, east, west, north, and south, which was a type of Christ's offering up himself, once for all their offerings.

And so Christ having discharged him of his offices, and taken away his temple, altar, tabernacle, sanctuary, blood of bulls and goats, and tythes, the priest's wages and portion for his service, and his offerings which he was to feed upon, which had no lot nor inheritance in the land.

Now he may take himself a plantation, or buy himself land, for Christ has taken away his offerings and his law, and the command that gave him his tythes, for he must expect no more tythes.

So now God has no work for him at outward tabernacles, nor to offer outward sacrifices; for he has no law nor power from God to take wages, to wit, tythes, for any such services.

For Christ has offered up himself once for all their offerings, and is a priest, not after the order of Aaron, but after the order of Melchizedek.

So Levi was to have no portion but the tenths of Israel.

Now Christ has ended this Levitical priesthood and his tenths, for his service, which he served in it by the law, till the seed Christ came, which in the fulness of time, that God sent forth his Son which was the time of reformation out of those things, and a time to take away the first, to establish the second, the everlasting priest, and the everlasting covenant.

And he took away the circumcision in the flesh, and he established the circumcision in the spirit.

And so if Levi should plead for the tenths of Israel now, he is an usurper of authority, for he has no law nor command from God, for so doing.

And Christ has died for all, and enlightened all men; that all might believe in the light, and become children of the light.

And his gospel of salvation is preached unto all men, and to every creature under heaven; and the grace of God has appeared to all men, which is the true christian's teacher.

And so all the believers in the light, are the children of the light, and are grafted into Christ that died for them, and eats the flesh and drinks the blood of the heavenly man, and so feeds upon Christ Jesus their sacrifice.

And so all the circumcised in heart, men and women, feed upon the sacrifice; and are the royal priesthood, offering up spiritual sacrifices.

And God has made us (to wit, the true church,) kings and priests; and has redeemed us from the earth, so to reign over the devil and the earth, and so to offer up spiritual sacrifices.

And these priests that God has made, offers up no earthly sacrifices, therefore, they will not have earthly tythes, for they see the Levitical priesthood taken away, that took them, which was the first.

And they do see Christ, the second established, a priest forever, made higher than the heavens, who is over all from everlasting to everlasting, the first and last. *G. F.*

THE SPIRITUAL MAN CHRIST JESUS,

The Blessed Seed, Light of Life, Purger of Conscience, Healer of Nations, and Restorer of Mankind.

How all Nations are blessed in the Seed Christ Jesus, that bruiseth the Head of the Serpent and his Seed that brought the Curse; and something further, how all men and women in Adam, in the Transgression, their Spirits are dark, and how Christ the Spiritual Man enlightens their Spirits (their Candles,) and how that no meat that goes into the belly defiles the man; and how Christ is the Purger of the Soul, Conscience, and Heart, and Mind, of all those evil things that have gotten into man and woman by Transgression, who bruises the Head of the Serpent, and makes all things clean to man, and brings him to the blessed state as he was in at the beginning.—By G. F.

The Lord said unto Abraham, 'because thou hast obeyed my voice, all nations of the earth shall be blessed in thy seed.' *Gen.* xxii. 16.

Now this was the promise of God to Abraham, of whom Christ came according to the flesh.

So the promise was not to seeds, as many, but unto one seed, which is Christ; which seed bruises the head of the serpent.

And so all people and nations must be in this seed, as they have been in the seed of the serpent, which brought the curse, woe, and misery, and darkness upon mankind, if they have the blessing and promise.

For as the apostle said, 'every one which hath received Christ, which was the seed, they must walk in him.'

For Abraham had obeyed God, first in forsaking his father's house and native country, ways, religions, and worships of idolatry: and he obeyed God in that, and in offering up his only son; and in many other things as God commanded him, as you may see in *Genesis*.

And God said unto him, 'walk before me, and be thou perfect:' and so must all nations of people, forsake all their native country, religions, and ways which they have made, and idolatries, and come into the seed before they can be perfect: for the cry is amongst them, and hath been, there is no perfection here on this side the grave.

But I say nay, the perfection is in the seed, which brought Abraham to obey, which the promise is unto, in which all nations are blest, in whom the perfection is.

And so all nations must walk in this seed before God, if they will be perfect and blessed; which seed bruises the head of the devil, that made man and woman imperfect.

In which seed all know their election before the world began, and their foundation.

And this is the seed which all the prophets gave testimony of, and the apostle preached it. (Christ Jesus.)

And now if all the world and Christendom have all the words given forth from the seed in Abraham, the prophets, and David, and all the apostles, and have not the seed, they have but the sheep's clothing, the outside, the wool, and are feeding upon the words.

But Christ saith, 'except you eat my flesh, and drink my blood, ye have no life in you: for the wool is but the outside and clothing of the sheep; it is not flesh and blood.

And therefore, Christ saith, 'except you eat my flesh, and drink my blood, you have no life in you;' and his flesh and blood is not wool, the outside, the sheep's clothing.

So they may have all the words of Christ, and the prophets and apostles, and yet feed upon the dust like the serpent, have the sheep's clothing, but have no life in them; except they eat the flesh of Christ, and drink his blood, who came down from heaven.

For as Christ said, 'search the scriptures, for they do testify of me, but you will not come unto me that you might have life.'

So Christ is not the writings, but the thing which the writings testifies of, nor flesh and blood is not wool nor clothing.

Now all people are dark, as they are in Adam in the transgression, and dead from that image, righteousness, and holiness, that he was made in.

And David said, 'the Lord had enlightened his candle,' and the spirit of man is called, 'the candle of the Lord;' and whilst man is in his natural state, he knows not the things of God, though the natural man with his natural spirit, may know the things in themselves that be natural, but he cannot know the things of God, but as the Lord enlightens his candle.

For as natural men and women in the night cannot see what is in their houses, without a candle which they light at a natural fire, which gives light to the natural eye: so man's spirit is lighted by God and Christ's divine light and fire, by which they see with the heavenly eye what is in their house and inward parts.

For all the household of Adam in the transgression are dark, both in their minds, spirit, and soul.

And they that follow their own spirits, see nothing; now every man that cometh into the world, being enlightened by Christ, which is called the light of the world; and the light that enlightens every man, and man's mind, soul and spirit, being turned to this light, this divine light of the spiritual and heavenly man, enlightens his spirit, his candle; then with this divine, heavenly light, which has enlightened his spirit, mind, and soul, he finds the pearl in his own field, and then he keeps close to the Lord, and in his counsel, and goes and sells all that he has gathered with his own spirit in the darkness, and in Adam in the fall, that he may purchase this field, and the pearl in it; and the candle being lighted, he sees the leaven which has lain within him, to leaven him up into the new living lump; and he sees the seed of the kingdom within.

For the parable of the woman that lost the piece of silver, after she had lighted her candle at Christ's divine light, her mind, spirit and soul, being turned to the divine light of Christ, she swept her own house with God's besom, his power, and threw out the rubbage which was come in by transgression; and so with this divine light found the divine silver, or treasure, in her own house.

So the natural man with his natural spirit, knows the things of the natural man, and knows not the things of God; but his spirit being enlightened, which is the candle of the Lord, with this divine light, it gives him the knowledge of the divine and heavenly things, and of his kingdom, and the world that has no end.

So here is no more saying, 'lo here, or lo there is the kingdom, as they

do that hate his light; for they that hate the divine light of Christ, hate that which should light their candle, their spirit.'

And therefore, as it is said, 'how oft is the candle of the wicked put out,' for when they turn from the light, and disobey the truth, as Adam, and the Jews, and those called christians, they follow their own spirits, their candle being put out, and see nothing; but one cries, lo here, and another cries, lo there, in the dark; and one says, lo here is Christ the way; and another cries, there is the way; but all in the dark.

But none sees Christ, or sees the way, or sees the word, but whose minds, and spirits, and souls are turned to the divine light of Christ, which enlightens their spirits, their candle, and then they see Christ the way, the truth, and the life, and the light gives them the knowledge that shines in their hearts, that has enlightened their spirits.

Now disobedience, and loving the darkness rather than the light, puts out this candle, and so the candle of the wicked is often put out.

But they that love the light which enlightens their souls, minds, and spirits, it gives them the knowledge of the glory of God in the face of Christ Jesus; so that they come to see Christ, who is the mystery, and follow him, and be his disciples.

Now in the days of Christ there was a pharisee bid him to dinner, *Matt.* xv. and *Mark* vii. and the pharisee wondered at Christ's disciples eating with unwashed hands.

But Christ said, 'ye fools, did not he that made that which is without, make that which is within also; therefore, give alms of all those things which ye have.' *Mark* vii. 18. 'for behold all things are clean unto you.'

And in *Mark* vii. Christ spoke unto the people this parable, 'there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.'

And again, Christ said unto his disciples, 'what are ye without understanding also? do ye not know, that whatsoever thing from without, entereth into a man, it cannot defile him.'

'Because it entereth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meats.'

'But that which cometh out of the man, that defileth the man, for from within, even out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, backbiting, blasphemy, pride, foolishness. All these evil things come from within, and defile the man,' which are the evil things, the sins which Christ purgeth.

And John the Baptist said, 'I indeed baptize you with water unto repentance; but Christ that cometh after me, is mightier than I, whose shoes I am not worthy to unloose, [or bear,] he shall baptize you with the Holy Ghost, and with fire, whose fan is in his hand, and he will tho-

roughly purge his flour, and gather his wheat into his garner, and burn up the chaff with unquenchable fire.'

So Christ is the purger of the heart, mind, soul, spirit, and conscience, and the body inwardly; for Christ is mightier than John, in his conception, birth, and power, and miracles.

And the draught purgeth all meats that goeth into the mouth, and so into the belly, and so into the draught: and so whatsoever goeth into the mouth, doth not defile the man, for he that is holy and pure, made that without, and made that within; and all that he made was good and blessed.

And who may abide the day of his coming, and 'who shall stand when he appeareth, for he is like a refiner's fire, and like fullers' soap, and he shall sit as a refiner, and purify of the sons of Levi, and purge [mark, purge,] them as gold and silver, that they may offer an offering in righteousness.' *Mal.* iii. 3.

And in *Heb.* ix. 14. 'Christ with his blood purge your consciencies from dead works to serve the living God;' so he is the purger of the heart and conscience with his blood.

And in *Heb.* i. 3. 'when Christ by himself had purged our sins, sat down at the right hand of God;' so it is Christ that purgeth away our sins, which are within.

'And every branch, (saith Christ,) he purgeth, that it may bring forth more fruit.' *John* xv.

So Christ is the purger of the conscience and heart, soul and spirit, with his blood, and purgeth away our sins.

And so they that look at Christ, will not plead for a purgatory to purge them after death, nor plead for a body of sin and death to the grave.

And Christ is the purger of the branches that is grafted into him, 'that they may bring forth more fruit.'

Now there is that which purgeth all meats, through which the creature is not defiled by them; so that the creature is not defiled by meats, for the draught purges them.

Now that which comes out of a man, defiles him, as is before mentioned, and all these evil things has come into man by the fall and transgression; for it was not in him in the beginning before the fall, when God made him in his image; and therefore it is come into man and woman by transgression which has defiled them.

And now to have all these evil things purged out of man, which has got into them by transgression, which has defiled his heart, his soul, his mind, his conscience, his spirit; that which purges this out of him, is the blood of Christ, who by his blood and fiery baptism hath purged out our sins, and sanctifies us.

So they that be without understanding, pharisee-like, know not that which purges all meats; and also know not Christ, and is without the understanding of him who purges with his blood, the mind, heart, soul, spirit, and conscience, with his blood, through which they come to serve the living God.

And all they that plead for a purgatory when they are dead, to purge them; and they that plead for a body of death and sin to the grave, and forbid meats, as if they should defile them, that goes into the belly, and so into the draught, the purger that purges all meats, they are as blind as the Jews, chief priests, and pharisees, and are as ignorant of him that purges the conscience, to wit, Christ Jesus, the seed in whom all nations are blest, and therein sanctified and reconciled to God, all things in heaven, and all things in the earth, and receives his blessing and promise in the seed, and sees all things is blest and clean to them, as they were in the beginning, by Christ Jesus. *G. F.*

The 7th month, 1676.

Christ's Parable of Dives and Lazarus, for all called Christians, and others, to consider.

All people in Christendom, and elsewhere, consider in your lifetime the parable of Christ, concerning the rich man, and Lazarus the beggar.

For Christ saith, 'there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.'

'And there was a certain beggar named Lazarus, who lay at his gates, (to wit, at the rich man's,) full of sores; and desiring to be fed with the crumbs which fell from the rich man's table, (to wit, the poor man Lazarus,) moreover, the dogs came and licked the sores of the poor man.'

'And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom.'

'The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom: and the rich man cried, and said, father Abraham, have mercy on me, and send Lazarus, (to wit, the beggar,) that he may dip the tip of his finger in water, and cool my tongue, (to wit, the rich man's,) for I am tormented in this flame. But Abraham said to the rich man, son, remember that thou in thy lifetime received thy good things, and hadst thy pleasure; and likewise Lazarus the beggar, the evil things, but now he is comforted, and thou art tormented.'

And besides all this, between us and you there is a great gulf fixed, (to wit, Abraham and the beggar, and the rich man in hell,) so that

they who would pass from hence to you cannot, neither can they pass to us, that would come from thence,' (to wit, the rich man that hath lived in pleasures upon the earth.)

'Then he said, (to wit, the rich man in hell,) I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.'

'And Abraham said unto the rich man in hell, they have Moses and the prophets, let them hear them,' (to wit, while they be upon the earth.)

And the rich man in hell said, 'my father Abraham, but if one went unto them from the dead, they will repent; and Abraham said unto him, if they hear not Moses, nor the prophets, neither will they be persuaded, though one come from the dead.' *Luke* xvi.

Nor now they that will not hear Christ and his gospel; and if they will not hear Christ and his gospel, they will not hear one that cometh from the dead: so the christians in profession without possession, are like the Jews that would not hear Moses and the prophets, nor one come from the dead.

But the Jews did seek to put Lazarus to death, (whom Christ had raised from the dead,) because by reason of Lazarus, much people were turned unto Christ, and did believe on him, that Christ had raised him from the dead. They were as mad against Christ and his miracles, as they are now against his light, which is his life in the word.

Now all ye great and rich men upon the earth, that fare sumptuously every day, of what sort soever, Jews, Heathens, Turks, or Christians, consider the parable of Christ on the rich man, who had not compassion on poor Lazarus; and the rich man's kindred nor himself regarded not the law, nor the prophets, neither would they regard one if he came from the dead, to tell them of the misery that this rich man was in, when he was in hell.

Now you that are called christians, and others, that fare sumptuously every day, that be the rich men, do you regard the poor Lazaruses? do you regard the life and practice of the law and prophets? and do you regard the life of christianity, and the life and practice as Christ and the apostles command?

But, have you not slighted God's messengers and prophets, and servants, sons, and daughters, and hand-maids, that have been moved of the Lord God to warn you in your lifetime, of the torment and misery of hell fire that this hard-hearted rich man fell into when he was dead.

And such as have exhorted you who are alive, and would have turned you to the Lord, you have prisoned, persecuted and banished: and do you not think that your end will be like this rich man's, when he died,

who went into hell fire? and poor Lazarus, whom he had not compassion on, went into heaven.

And do you not think, that all these poor Lazaruses, that you have persecuted, and do persecute, that when they die, they will not be carried into Abraham's bosom? when in hell you are tormented, that you will cry like this rich man in hell, to Abraham to send one of his poor Lazaruses to dip the tip of his finger in water, to cool your tongues, which are scorched with the flames of hell fire?

But then consider what Abraham's answer will be to you, you who have received the good things in your lifetime, and had your pleasure, and the poor Lazaruses the evil things.

But Abraham tells you, though he calls you sons, 'there is a great gulf betwixt you and him; and he cannot come to you, neither can you come to him.'

And Abraham will say unto you, 'remember, how in your lifetime you fared sumptuously every day, and received the good things, and likewise the poor Lazaruses the evil things from you, who had no comfort amongst you.'

But now the poor Lazaruses are comforted in Abraham's bosom, after they are dead, and after you are dead, you are tormented in hell fire, for all your purple coats, and gorgeous apparel, and your faring sumptuously every day.

And therefore, all ye hard-hearted rich men, be warned, and mind the law and the prophets, and Christ and the apostles, and walk as they commanded; and mind the poor Lazaruses, and not talk only, if you will escape hell fire: and this you must mind in your lifetime, or else when ye are dead ye must go to hell fire, and there be tormented, as the rich man was when he was dead, and could not come out to Abraham, nor Abraham to him.

And do not you think that he was a jolly fellow, while he was upon the earth, with his dogs and his sumptuous fare, and apparel of purple and fine linen.

Now this parable Christ spoke to the covetous pharisees, which justified themselves, and derided Christ.

And therefore, consider, all ye rich men that are called christians, and others that do fare sumptuously every day, and are clothed in purple and fine linen, that deride the life that is in Christ, which lighteth every man that comes into the world; do you regard the poor Lazaruses, the poor beggars that lie in your gates full of sores?

And do you consider whither ye must go when ye die? do you think upon this rich man where he is? and where poor Lazarus is? you that receive the good things in your lifetime, remember now while you are alive, and do not eat and drink without the fear of God, to make your-

selves wanton, lest you be lifted up, and regard not the poor, and look loftily and disdainfully upon your fellow creatures that be in misery, lest the time come that you come into torment with the rich man, when they are comforted in Abraham's bosom.

For you hear what Christ said in his parable, and what Abraham saith: Abraham tells the rich man that is tormented in hell, that 'there is a great gulf fixed between the rich man in hell, and Lazarus and Abraham: so that they who would pass from Abraham to the rich man in hell cannot, neither can they from hell pass unto Abraham, that would come from thence.'

So this doth manifest, that when the wicked die they go to hell; so there is no purgatory, nor middle place, as some imagine: and they in hell cannot pass to Abraham, nor Abraham to them, so there is no prayers that will get them out of hell fire.

And therefore, consider ye this, that fare sumptuously every day, and are clothed in your purple and fine linen, and regard not the poor, lest the day of your visitation do pass over your heads, and you do continue in your wickedness and die in your sins; for the wicked must be turned into hell, and all that forget God.

For this rich man in hell cried unto Abraham to have mercy upon him, and for him to send poor Lazarus that he might dip the tip of his finger in water to cool his tongue; for he was tormented in the flame in hell fire.

Now Abraham could shew him no mercy, that was in hell fire, nor Lazarus, they could not comfort this rich man with as much water as they could take up on the tip of their finger; so there was no comfort to be shewed to him.

And though Abraham called him son, this was a parable to the Jews, who professed themselves children of Abraham, and did not do the works of Abraham.

So this parable may stand to them that profess themselves christians, and do not the works of christianity.

And when they be in hell, what good will all their riches, and their sumptuous fare, and their fine linen and purple do them? when they live without mercy and compassion in their lifetime, and without the fear of God, and go to hell fire, and be in torment when they die.

And therefore, for them to see the poor despised beggar Lazarus in happiness in Abraham's bosom, and a great gulf fixed between them in hell, and the poor that be in Abraham's bosom, that Abraham and the beggar cannot pass to them in hell, neither can they pass to them in heaven.

And therefore, what doth all your pleasures and sumptuous fare and apparel avail you, whose dogs have more compassion upon the poor than you in your lifetime.

Abraham tells you the reason, how that there is a great gulf fixed between you and them, as aforesaid: and therefore remember this in your lifetime, and be warned, and repent, and while you have time prize it: this is the day of your visitation, who live in pleasures and fulness, and wantonness, despising the poor, and persecuting the just and innocent; and comforting yourselves with your pleasures, and things of this world: and nourishing your hearts, as in a day of slaughter, and living wantonly upon the earth.

And live neither according to the law of Moses, nor the prophets; nor according to the gospel of Christ Jesus, though they all tell you what misery will be your end, yet you will not hear them, nor obey them.

And therefore, if you will not hear neither the gospel, the law, nor the prophets, then hear what the rich man in hell saith to you in his torment, as in *Luke* xvi.

For neither Abraham nor Lazarus could help him, nor comfort him, nor shew him any mercy, who had shewed no mercy in his lifetime.

So you may see plainly by Christ's own words, here is no purgatory or middle place; but when the wicked die they go to hell, and the just are carried into Abraham's bosom with the angels.

And when this rich man could get no hope of any comfort in hell from Abraham and Lazarus, he was so tormented, that he desired Abraham that he would send to his father's house; for he had five brethren, that they might testify unto them, lest they should come into that place of torment, to wit, hell.

And Abraham told the rich man in hell, 'that they had Moses and the prophets, let them hear them.

So now you have Christ to hear, and his apostles, and if you do not hear Christ's voice that speaks from heaven, and follow him who is the way to God, the truth and the life.

Then consider and see if your way be not the rich man's to hell, to his place of torment: but is it not your principle to say, that there is no hearing Christ's voice whilst you are alive here upon the earth?

Oh! therefore be warned, and be serious, and consider your latter end, and now you have time prize it, lest you say, you had time, when it is past.

For if you do not prize your time whilst you are upon the earth, Christ tells you, you must go to hell: nay, though you call Christ Lord, and say you have preached in the streets, yet if you be found workers of iniquity; though you may have preached Christ's death and resurrection, and prophesied in his name, yet, if ye be found workers of iniquity, Christ will say unto you, 'depart from me, I know ye not; go ye cursed into everlasting punishment, prepared for the devil and his angels.'

And though you may say as many prayers, as the babbling pharisees

did three times a day, and call Christ Lord, and do not the things which he commands, he tells you, 'ye shall not enter into the kingdom of God.'

For Christ tells you, it is those that 'do the will of his Father, which is in heaven, that enter into the kingdom of God.'

And therefore, do not vex, nor quench, nor grieve the spirit of God, which is given unto you, to instruct you to shun the ways of sin and evil, and pleasures, which lead to hell.

And do not hate the light which Christ hath enlightened you withal, that shines in your dark hearts, which would give you the knowledge of your lost state, and of your sins, and of Christ that saves you from your sins.

And do not walk despitefully against the spirit of grace, nor turn it into wantonness; which grace of God that brings salvation, hath appeared unto all men, to teach them, and to bring them salvation.

I say, to teach you to live soberly, and godly, and to deny all unrighteousness, and ungodliness, which leads to hell.

And if you do hate the light, and quench his spirit, and walk despitefully against the spirit of grace, and turn it into wantonness, God and Christ will be clear of you, when you are condemned to hell fire, and in it roar.

For, what could God do more for you, who sent his Son to die for you, and sent his grace, which hath appeared to all men to teach them, and bring their and your salvation; and poured out of his spirit upon all flesh; and his Son hath enlightened every man that cometh into the world; and he bids them 'believe in the light, that they may become children of the light.'

And sent his apostles and disciples into all nations, to preach the gospel unto every creature freely, as they had received it freely; and yet you do hate his light, and quench his spirit, and resist it, and turn his grace into wantonness, and not obey his gospel but persecute his free messengers of it, and so do not the thing which God and Christ commands; but live in pleasure and wantonness, and despise the poor, and persecute the just; how can you expect any other end, but this rich man's in hell?

And acknowledge that God and Christ were just and merciful all your lifetime to you, before he gave you up to your heart's lusts, which you walked after, who resisted his grace and spirit, and his servants and messengers, that admonished you, within and without.

Now if any should imagine, that by giving means unto priests, that they can pray your souls out of purgatory, or middle place, Abraham and Christ tell you no such thing; but tell you, you cannot come to Abraham, nor Abraham unto you, when you are dead, and in hell.

And therefore, be warned in your lifetime, for there is no repentance

in the grave, it must be in your lifetime, and before you go to the grave: for, 'as the tree falls so it lies,' therefore, consider this while you be alive. *G. F.*

The 7th month, 1676.

A TESTIMONY

For all Masters of Ships, and Seamen to read over; and to see whether you be in the true faith that the true Christians and Holy Men of God were in, and if you be not, then turn to the Lord Jesus Christ, who is the author and finisher of the Holy, Divine, and Precious Faith; and then by this faith your hearts may be purified, and with your hearts you may believe, and with your mouths ye may make confession unto Salvation. Rom. x.

And Christ saith, '*every one that is of the truth, heareth his voice,*' *John* xviii. 37. *And now every one that is not of the truth heareth not his voice, and say, there is no hearing of it nowadays.*

And here you may see how Christ called Fishermen and Seamen to be his disciples, as followeth; and how Christ commanded the winds, and they obeyed him; and how that the Lord God holds the winds in his fist, and raises a storm, and makes a calm, so that all are to serve and fear him.

'*Quench not the Spirit, despise not Prophesying; prove all things, hold fast that which is good.*' 1 *Thes.* xix. 20, 21.

Those who quench the Spirit, and despise Prophesying are not like to prove all things, nor hold fast that which is good.—By G. F.

'After that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel.' *Mark* i.

From that time Jesus began to preach, and to say, 'repent; for the kingdom of heaven is at hand.'

'And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother casting a net into the sea, (for they were fishers.)

And Jesus said unto them, 'follow me, and I will make you fishers of men,' and they straightway left their nets and followed him.

'And Jesus going on from thence, he saw two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them.'

'And immediately they left the ship and their father, and followed Jesus.' *Matt.* iv. 17, to 22. *Mark* i. 15, to 20.

Now here all ye seamen and fishermen, and all people may see, these four disciples of Christ their call, and what trades they were of, fishermen, and seamen; these and such were more like to follow Jesus then, and now, than the high priests that had the tythes, and such as have great benefices.

But Christ is the same to-day, as he was yesterday, and so forever; for it was not many, mighty and rich, but the poor that received the gospel.

'And when Jesus was entered into a ship, his disciples followed him, and behold! there arose a great tempest in the sea, insomuch that the ship was covered with waves; but Jesus was asleep.'

'And his disciples came to him and awoke him, saying Lord save us, we perish.' Mark, in the time of a storm these fishermen came to Christ, and so should all seamen do now. 'And he said to them, why are ye fearful, O ye of little faith? then he arose and rebuked the winds, and the sea, and there was a great calm.'

'But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him.'

Now all ye seamen and fishermen, let your eyes be to Christ, and your faith in him that hath all power in heaven and in earth given to him, and he can still the storms, and tempests, and waves of the sea, and make it calm.

And so Christ it is that saves you from perishing outwardly, and eternally, as you may see, *Matt.* viii. 23, to 27. and *Mark* iv. 36, to 41. and *Luke* viii. 22, 23, 24, 25.

For both the winds and the sea do obey Christ, by whom they were made; therefore, fear God, and let your faith stand in him, who is the author and finisher of it.

'And Jesus began to teach by the sea side, and there was gathered unto him a great multitude, so that he entered into a ship, and there sat in the sea, (to wit, in the ship,) and the whole multitude was by the sea on the land,' as you may see, *Matt.* xiii. *Mark* iv. 1. 'and he taught them many things by parables,' &c.

Now would not many say, that it was not a consecrated place to teach the word of God in; but I must tell you, Christ consecrates and makes all things and places holy.

Now Peter, who was a fisherman, Christ said unto him, and the rest of his company of fishermen, that he would make them fishers of men, and bid them follow him, which they did.

And you may see in *Acts* ii. how Peter the fisherman, by one sermon that he preached, converted three thousand souls, as you may see from the 14th verse to the 41st, the beginning and end of his sermon.

And now all ye seamen and fishermen, consider this call of Christ,

who is the same to-day as yesterday, and so forever to you, if you will hear his voice; for he stands at the door of your hearts and knocks, and if any will hear my voice, saith Christ, and open his door, (to wit, of his heart, by joining to his grace, light, power, and spirit,) 'I will come in and sup with him, and he with me.' *Rev.* iii. 21. And so the sheep of Christ hear his voice and follow him. *John* x. for Peter the fisherman said to the Jews, how that in the last days 'God would pour out his spirit upon all flesh, and your sons and daughters, shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand-maids I will pour out in those days of my spirit, and they shall prophesy saith the Lord,' &c.

And now if God hath poured out of his spirit upon all flesh, and you grieve it, and quench it, and vex it; then how can ye prophesy, or have any of God's dreams or visions, or believe, or receive this fisherman's sermon, who was a disciple of Christ?

And again, in *Matt.* xiv. 24. &c. 'and Jesus constrained his disciples to go into a ship, and to go before him, &c. But the ship was now in the midst of the sea tossed with waves; for the wind was contrary. And in the fourth watch of the night, Jesus went unto them walking on the sea; and when the disciples saw him walk on the sea, they were troubled, saying, it is a spirit, and they cried out for fear; but Jesus spake unto them, saying, be of good cheer, it is I, be not afraid: and Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water, and he said, come; and when Peter was come down out of the ship, he walked on the water to go to Jesus: but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me: and immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? and when they were come into the ship, the wind ceased: then they that were in the ship, worshipped him, saying, of a truth, thou art the Son of God.'

And now here all seamen and others, you may see it is Christ that saves, and stills the boisterous winds and waves, and makes them to cease; and therefore, ye are not to doubt, but be steadfast in faith in all storms and tempests, and see and feel Jesus to lay hold upon you, as he did upon Peter, to save you from sinking in time of storms, who stills the waves of the sea, who is the same to-day, as he was yesterday, and so forever: a rock of your age, and a foundation of your generation, as was of former ages, as you may see, *Matt.* xiv. 22, to 33. and *John* vi. 17, to 21.

And again in *Mark* vi. 47, to 51. there you seamen may see, 'when Christ's disciples entered the ship, they had forgotten to take bread, neither had they in the ship with them, more than one loaf.'

'And Christ charged them, saying, take heed of the leaven of the pharisees, and of the leaven of Herod.'

'And the disciples reasoned among themselves, saying, it is because we have no bread.'

'And when Jesus knew it, he said unto them, why reason ye because ye have not bread? perceive ye not, neither understand? have ye your hearts yet hardened, having eyes, and see ye not? and having ears, and hear ye not?'

'For do you not remember, when I broke the five loaves among five thousand, how many baskets full of fragments took ye up? and they said, twelve.'

'And when the seven (to wit, loaves,) among four thousand, how many baskets full of fragments took ye up? and they said, seven. And Jesus said unto his disciples, how is it that ye do not understand?'

Now consider ye seamen, and fishermen, and others, that are not disciples of Christ; for sometimes in your ships you have been in scarcity of bread; and now here was Christ and his disciples which had but one loaf in the ship, and Christ convinced them that they had enough, by his former miracles.

And therefore, they that have Christ, they have enough, they have by whom all things were made, who gives the increase, as you may see by his miracles.

And therefore, it is good for every one to see with the pure eye, and hear with the pure ear, so that they may perceive and understand with the pure heart what Christ did and doth do, and what he is able to do in all necessities, and to take heed of Herod's and the fair-sayer's leaven, which are not the doers, but resist Christ, who doth not only say, but doth the will of his Father, and so do all them that follow him. *Mark* viii. 13, to 21. *Matt.* xvi. 6, to 12.

And again, 'Christ saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets: and he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught.

'And Simon answered and said unto him, Master, we have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net.'

'And when they had let down the net, they enclosed a great multitude of fishes, and their net brake; and they beckoned unto their partners which were in the other ship, that they should come and help them; and they came and filled both the ships, so that they began to sink: and

when Simon Peter saw it, he fell down at Jesus's knees, saying, depart from me; for I am a sinful man, O Lord.'

'For Peter was astonished, and all they that were with him at the draught of fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon: and Jesus said unto Simon, fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Jesus.'

Now here all you seamen, and fishermen, and others, may see that you may toil all night to catch outward fish with the nets, and take nothing.

And you that call yourselves fishers of men, you may toil all the night and catch not a man in God's net to him, except it be with the power of Christ; and therefore know his voice, and obey it, and follow him, by whom all things were made.

And so there is not a sparrow that falls to the ground, nor a fish in a fisherman's net, but by the will of the Father.

And therefore, all ye fishermen and others, are to stand in the will of God, who gives the increase, and fills the nets and the ships; and therefore let him have the praise and follow him.

And here you may see the fishermen, and seamen; James and John, and Peter and Andrew, were fishermen, and seamen, and partners together in ships, and preachers of Christ Jesus, and caught a multitude of outward fish, and a multitude of men, which they fished out of the great sea of the world, by the command and power of Christ. *Luke* v. 2, to 11. and *Matt.* viii. 18.

'And after Christ was risen, he shewed himself again to his disciples at the sea of Tiberius; on this wise he shewed himself, there were together Simon Peter, and Thomas, called Didimus, and Nathaniel of Canaan in Galilee, and the sons of Zebedee, and two other of his disciples.'

'Simon Peter said unto them, I go a fishing, they say unto him, we also go with thee: they went forth and entered into a ship immediately, and that night they caught nothing; but when the morning was come, Jesus stood on the shore, but the disciples knew not that it was Jesus: then Jesus said unto them, children, have ye any meat? and they answered him, no; and he said unto them, cast the net on the right side of the ship and ye shall find, and they cast therefore; and now they were not able to draw it for the multitude of fishes: therefore, that disciple whom Jesus loved, said unto Peter, it is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea, and the other disciples came in a little ship, (for they were not far from land, but as it were two

hundred cubits,) dragging the net with fishes: as soon then as they were come to the land, they saw a fire of coals there, and fish laid thereon, and bread; and Jesus said unto them, bring of the fish which ye have now caught, and Simon Peter went up and drew the net to the land, full of great fishes, &c. And Jesus said unto them, come and dine, &c. And Jesus then cometh and taketh bread, and giveth them, and fish likewise, &c. And this was now the third time that Jesus shewed himself after he was risen from the dead.' *John* xxi. 2, to 14.

'And now, all ye fishermen, and seamen, and others, consider what kind of disciples and ministers the Lord Jesus Christ chose; and you may see that Peter and the rest, though they had been disciples of Christ Jesus for some years, and such that Christ hath sent forth to preach before he was crucified, and after that he was risen, Christ appeared the third time unto them; and Peter had his fisher's coat, and the disciples who were fishermen, and seamen, they were partners together in a ship.

And now, was this a fit coat, think you, to preach the gospel in, and to meet Christ in, and to dine with him in? I say, yes, as good as any of the canonical garments.'

And consider, ye fishermen, and seamen, and others, how all these disciples had been fishing all the night, but had caught nothing.

But when the morning was come, and they saw Jesus, after he was risen, at his command they cast in the net, and drew it full of fish to the shore: so it is by the will of God and Christ that every one doth catch, who made all things, and upholds all things by his word and power, and fills all, and knows what all have need of; for as Christ saith, 'a sparrow shall not fall to the ground without the will of the Father;' so a fish cannot be caught in the net without his will.

And likewise, you fishermen, and seamen, and others, may see, that Jesus, by whom all things were made, had provided these fishermen and seamen, who were his disciples, a fire, and fish upon it, and bread upon the land, when they had been fishing in the sea.

And therefore, you may see, how that Christ who upholds all things, and hath all power given unto him, provides for his disciples, and seamen, and fishermen; for he gave them both fish in the sea, and fish [and bread,] upon the land, whom he sent forth, and gave commission to preach, and said, 'freely ye have received, freely give.'

So here you may all see, how the disciples of Christ were encouraged to trust in him, and that their minds might be carried over all distrust of carnal things and outward victuals.

And now, ye fishermen, and seamen, and all others, may see Christ's words fulfilled unto his disciples, who said unto them, 'follow me, and I will make you fishers of men; for Peter in one draught caught three thousand in God's net; and ye may read Peter's two general epistles which he freely gave forth.

And also, ye may see John the fisherman, a disciple of Christ, his evangelists, his general epistle, and his two epistles, and his revelations: come, ye seamen, and fishermen, and others, and see what ye can say for Christ, that is the same to-day, as yesterday, and so forever; and come, let us see what nets ye have, if it be the power of God, that will pluck them out of the sea of wickedness.

And if the seamen had taken Paul's counsel, when he said, 'sirs, I perceive that this voyage will be for hurt, and much damage; not only of the lading and ship, but also of our lives: but neither the centurion, nor the master believed Paul's words; but his words came to pass,' as you see in *Acts* xxvii. But the Lord preserved Paul, and their lives.

And so you may see it is not the seaman's skill, but the Lord's power, which all are to have faith in, and to obey him, by whom they are saved and preserved.

And James, one of the fishermen, and an apostle of Christ, in his general epistle to the twelve tribes, saith, 'behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body: behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth; even so the tongue is a little member, and boasteth great things: behold how great a matter a little fire kindleth; and the tongue is a fire, a world of iniquity,' &c.

And now mark, all ye seamen, and all ye bridlers of horses, and all others that tame other creatures, see that you can bridle and tame your own tongues, and turn about your tongues in your passion, as soon as you do your horses; and as soon as you do your great ships, when you turn them about: so see that you can so soon turn your tongues when the fierce winds of passion are up; and tame your tongues, lest that unruly member defile your whole bodies, and 'set on fire the course of nature, and it is set on fire of hell.' *Jam.* iii. For can you tame serpents, and all kinds of beasts, and of birds, and things in the sea, and not tame your tongue, that unruly member that is full of deadly poison? bridle it, I say, with God's bridle, (his power.)

'For the tongue of the just is as choice silver; and the tongue of the wise is health.' *Prov.* x. 20. and xii. 18. 'the tongue of the wise useth knowledge aright;' and a wholesome tongue is a tree of life.' *Prov.* xv. 2, 4. And, 'in a virtuous woman's tongue is the law of kindness.' *Prov.* xxxi. 16.

And Paul, an apostle of Jesus Christ, who made tents with Priscilla and Aquila, and wrought with his hands, that he might not be chargeable to others, and he did not only maintain himself, but he also helped others with his labour, who had received his gospel, not from man, but by the revelation of Jesus Christ, which he preached freely, as he re-

ceived of Christ freely, after Christ was risen; for Christ had given his command to his twelve disciples before he was crucified, 'freely as they had received, freely give.' And now, consider Matthew, who was called from his custom, and Luke, who was a physician, and John the fisherman, and Peter, and the rest who were disciples of Christ; did not they give forth all their evangelists and epistles freely, as they had preached freely?

And did not Paul, the apostle of Christ, who was a tent-maker, who said of the Jews, 'five times I received forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep, in journeying often, in perils of water, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and in thirst, in fastings often, in cold and nakedness,' &c. as you may see in 2 *Cor.* xi. 24, to 27.

And this, you see, was the condition of Paul, an apostle of Jesus Christ, that made tents, besides all his imprisonments.

Now did not this apostle preach freely, who saith 'he laboured with his hands that he might be an example to others that followed him;' so you may see that he did not sit down in a great benefice: and did not he give forth all his epistles freely? and did not he give forth his epistle to the Romans, and his two epistles to the Corinthians, and his epistle to the Galatians, and his epistle to the Ephesians, and his epistle to the Philippians, and his epistle to the Colossians, and his two epistles to the Thessalonians freely? and saith, 'I charge you by the Lord, that this epistle be read unto all the holy brethren,' as in 1 *Thes.* v. 27. And Paul's two epistles to Timothy, and one epistle to Titus, and his epistle to Philemon, and his epistle to the Hebrews, and how that God in these last days hath spoken to us (the true church,) by his Son, whom he hath appointed heir of all things, by whom also he made the world.

Now consider all people, did not all the holy prophets, and all the holy men of God give forth all their books freely, from Adam to Christ, to be read, believed, practised and fulfilled? and did not all the holy apostles, and all the holy evangelists give forth all their evangelists, epistles, and revelations freely? and to be read, believed, and practised? or did they give them forth freely, that men after them should make a trade of them, and to have so much a year for preaching of them, which they prophesied, and preached freely, and gave forth freely.

And the apostle doth not say, 'preach his epistles,' but 'read them,' as in *Col.* iv. 16. 1 *Thes.* v. 27. And likewise the Lord said, 'thou shalt read my law to all Israel in their hearing.' *Deut.* xxxi. And Isaiah saith, 'seek ye out of the book of the Lord and read,' &c. And Jeremiah sent Baruch to read his book or roll. *Jer.* xxxvi. 4, 5, 6, &c. So both the

old and New Testament were given forth to be read, and believed, and to be obeyed, and fulfilled, as you may see in *Ezra* iv. 18. *Nehem.* viii. 3. *Jer.* xxix. 19. *Ephes.* iii. 4, 5. *Matt.* i. 22. *Luke* iv. 16. *Mark* xiii. 21. and xiv. 49. *John* xix. 24, 28, 36. *Acts* i. 16.

Now is there more money got by any one thing, than by preaching of the scriptures, and some old authors with them? let it be cast up in all nations in Christendom, and see how much their revenues comes to yearly, of such that do not obey Christ's doctrines, who saith, 'freely ye have received, freely give;' nor follow the apostle Paul's example, 'to keep the gospel without charge.' And the apostle saith, 1 *Tim.* i. 19. where he exhorts Timothy, 'to hold fast his faith and a good conscience, which some having put away, (concerning faith,) they have made shipwreck.' Now consider this ye seamen, and others, when your ships are wrecked what condition you are in, you are fallen to pieces, you are broken, and many times in the sea; so that ye have great distress. And when you have made shipwreck of faith and a good conscience, then where are you, but split in the sea of the world, and the waves of the world go over your heads, that you have no victory: and therefore consider what condition all the world is in, that say, they have not victory on this side the grave; and they that must have a purgatory when they are dead: have they not made shipwreck of faith and a good conscience, and are split in the world, the sea? have not faith, nor victory out of it, and over it on this side the grave; when as the apostle saith, 'the holy and precious divine faith, which Christ Jesus is the author and finisher of, it purifies their hearts;' and by it they are justified, and in it they please God; which faith is their victory, by which they have access to God, over the world and out of its sea.

And in *Jer.* xvi. there you may see, when the Jews transgressed the law of God, and became worse than their forefathers, how they were then as in a sea: for 'behold, I will send for many fishers, saith the Lord, and they shall fish them; and I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.'

So here you may see, men are called fish, and men are called fishers, and then consider, where is the fish, and where is the sea? is not the sea the world which lies in transgression, and rebellion against the spirit of God? (and such as make shipwreck of faith and a good conscience,) are they not in it? *Jer.* xvi. 17.

But saith the prophet, 'thou art (to wit, the Lord,) of purer eyes than to behold evil, that canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man, that is more righteous than he, and makest men as the fishes of the sea, and as the creeping things that have no rule

over them: they take up all of them with the angle, they catch them in their nets, and gather them in their drags; therefore, they rejoice and are glad; therefore, they sacrifice unto their net, and burn incense unto their drag, and because by them, their portion is fat, and their meat plenteous,' &c. Here is the wicked men's fishing, and the wicked men's sacrifice, which is not to be followed.

And in *Jonah* ii. there you may see Jonah's prayer, and the steadfastness of his faith, which he had, and prayed to the Lord God out of the fish's belly. *Jonah* ii. throughout.

And you may see the cause of Jonah's being cast into the sea, how that it was for his disobedience; for when the Lord commanded him to go to Nineveh, to preach repentance to it, he fled away, and went to Joppa, and found a ship, and so paid the fare thereof, and went down into it, to go from thence to Tarshish, from the presence of the Lord; 'but the Lord sent out a great wind in the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken: and then the mariners were afraid, and cast lots, and the lot fell upon Jonah to be cast into the sea; and when they had cast him into the sea, it ceased from raging.'

And now all ye mariners, and seamen, and fishermen and others, whose faith stands not in God, and Christ Jesus the author of it, when ye have storms and great winds, and tempests in the sea; then do not you say, that some witch or ill-tongued people have bewitched your ship, and raised that wind, or some ill-tongued body hath raised this storm and tempest.

And let New England professors see if they be not guilty of this; and whether or no they have not sometimes cast some poor simple people into the sea, on pretence of being witches: and so let them and you see that hold such things, and believe such things, if you be not in disobedience to the power, spirit and faith of God, and in the sin of witchcraft yourselves.

For you may see, it was the Lord that sent out the wind, and raised that mighty storm in the sea, and not your witches or ill-tongued people, as you vainly imagine, as you may see in *Jonah* i. 4. For if you were in the true saving faith, which Christ Jesus is the author of, that faith gives you victory over the devil, the head of all your witches, and brings you to have access to God, who makes a storm, and makes a calm.

For, 'lo, he that formed the mountains, and created the winds, (mark, the winds,) and declareth unto man what is his thoughts, this is the Lord,' that created the winds, not your witches. *Amos* iv. 13.

And, 'it is the Lord, who layeth the beams of his chamber in the waters, who makes the clouds his chariots, who walketh upon the wings of the winds.' *Psalm.* civ. 3.

And the Lord commandeth and raiseth up the stormy wind, which lifteth up the waves thereof, and not your witches nor ill-tongued people.

And David saith, 'They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep: for he commandeth and raiseth the stormy wind, which lifteth up the waves thereof: they mount up to the heaven, they go down again to the depths; their soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wits ends; then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still; then are they glad, because they be quiet; so he bringeth them unto their desired haven. O that men would praise the Lord, for his goodness, and for his wonderful works to the children of men.' *Psalm* cvii.

So ye may see it is the Lord that commands and raiseth the winds and the storms, and allays them again, and not the witches, or ill-tongued people; and that brings men to their desired haven, both outward and inward.

And again, David saith, 'He (to wit, the Lord,) causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, he bringeth the wind out of his treasure.' *Psalm* cv. 7.

And now mark all ye seamen, when ye have wind that maketh a storm in the sea, the Lord hath brought it out of his treasure: but the disobedient and rebellious against God's power, spirit and faith, and enemies to his truth and people say, when a storm or wind is raised in the sea, some witch, or some ill-tongued people have raised it; and these are erred from the true faith as David was in, who said, 'whatsoever the Lord pleaseth, that does he, in heaven, and in the earth, and in the sea, and all deep places.' *Psalm* cv. 7.

And 'God causes the winds to blow, and the waters to flow.' *Psalm* cxlvii. 18.

And David saith, 'fire, and rain, and snow, and waters, and winds fulfil God's word.' *Psalm* cxlviii. 8.

And now if the witches raise the storms and the winds, then the winds and storms must fulfil your witches' and ill-tongued people's words; but the storms and the winds fulfil God's word; and he raiseth up a storm or a wind, that walks upon the wings of the wind. And your witches cannot come into God's treasure, to fetch his wind out there, for they be out of his power. Nay, have not some of your faithless seamen, and you that think so, pretended to buy winds? oh! darkness and ignorance, and a shame to christianity! you are like to the clouds and winds without rain, and wells without water, and trees without fruit, as you may see in *Prov.* xxv. 14. and in *Jude.*

'Who hath gathered the winds in his fist? who hath bound the waters in his garment? who hath established all the ends of the earth? what is his name, and what is his Son's name, if thou canst tell?' *Prov.* xxx. 4. Who with thy dark spirit imagines, that the witches can fetch or pluck the wind out of God's fist. Oh! abominable! it is much if the Lord doth not let his wind fly at you, and raise a storm against you, who are erred from the faith of the holy men of God: for Christ commandeth the winds and they obey him. *Luke* viii. 25.

And where do you read in all the scriptures, that the witches raised winds, or that any seamen did go to buy winds of them? let us see the chapter and verse for it; either among the people of God, or among the heathen; and if you cannot, stop your mouths, and of such practices be ashamed, for dishonouring christianity, who are contrary both to the law and gospel: and turn to the Lord, who walks upon the wings of the wind, and holds the winds in his fist, and can let them fly out in blasts to terrify the wicked; but the just live by the faith in God and Christ, who is the author of it; who makes the storm a calm, and commands the winds, and brings them out of his treasure at his pleasure: and the righteous know, that the stormy winds obey and fulfil God's word.

And so the righteous can praise the Lord that created the winds, and all things in the heaven and in the earth, and in the sea; and renews man by Christ, into his image, and gives him dominion over all; praise and glory, honour and thanks be unto the Lord, who is over all, from everlasting to everlasting.

And all the faithful know, that 'a sparrow shall not fall to the ground without the will of the Father,' much more a man, who is of greater value than many sparrows.

And therefore be not faithless, but believe in Christ the light, who commands the winds and storms; by whom all things were made, and are upheld, by his word and power. *Heb.* i. 'the law of thy mouth is better unto me than thousands of gold and silver.' *Psa.* cxix. 71. *G. F.*

Swarthmore in Lancashire, the 28th of the 8th month, 1676.

Concerning how the World is called the Sea.

And God will dry up Babylon's sea, and make her springs dry; for God brought them like a sea over the Jews, when they transgressed his law, and went from the Lord their rock and salvation.

And again it is said, 'the sea shall come upon Babylon, and she shall be covered with the multitude of her waves.' So when the Medes and Persians came upon Babylon, then the sea came over them, and the Jews had their liberty. *Jer.* xv. 42.

So spiritual Babylon is the mother of harlots, she sits upon the waters,

which are nations, people, and tongues; but God will dry up her waters, which have overflown since the apostles' days, who hath persecuted the people of God: and out of her sea hath risen the great storms of persecution, and the beast which rose out of the sea, with his storms of persecution. And it is the power of darkness, which keeps the people in spiritual Egypt, Sodom and Babylon, in this sea.

'But in Christ's peaceable kingdom, and on his holy mountain, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them.'

'And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like an ox.'

'And the suckling child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den.'

'They shall not hurt, nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

'And in that day there shall be a root of Jesse, which shall stand up for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.'

And this is Christ who sets up his ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

So he gathers them with his power, spirit and light, and his ensign is not set up for the Jews, or a nation only, but for all nations in general; 'who enlightens every man that comes into the world,' that with his light they may see him and his ensign, Christ the heavenly and spiritual man.

So the gathering of all nations is unto him, by his heavenly light which he enlightens them withal.

'And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, in the perfection of it; and men shall go over dry-shod.' *Isa.* xi.

And the Lord will destroy in this mountain, the face of the covering that is cast over all people, and the vail that is spread over all nations, [mark, all nations,] not a nation: that all people may see the salvation of God, with the light which comes from Christ their Saviour; and if they do not believe in it, it will be their condemnation.

And this covering must be taken off all people before the knowledge of the Lord covers the earth, as the waters cover the sea.

For the beast had his power from the dragon, and the whore is erred from Christ the truth: and Egypt in the spirit, and the spiritual Egyp-

tians will say, 'who is God, or his Son the light, that they should obey him?' (like the old Egyptian.) And Christ was crucified in spiritual Sodom and Egypt.

So here the Jews, scribes, pharisees, and high priests, who crucified Christ without the gates of Jerusalem, are called spiritual Egypt, and Sodom, who were the greatest professors in the world. But Christ is the ensign set up to the nations, who stilleth mystery Babylon's sea; and after Babylon is fallen, and the seas dried up, then the new heaven, and the new earth is seen; for the first heaven and first earth were passed away, and then there was no more sea. So when the first heavens and the first earth are passed away, then the new earth, and the new heavens are seen; and here is seen the holy city, New Jerusalem, prepared as a bride for her husband Christ.

And here is the first and last seen, their husband Christ; and the marriage of the Lamb is come.

'And the force of the Gentiles shall come to his light, and abundance of the sea shall be converted unto Christ.' *Isa.* lx.

So here is abundance of the world, which is called the sea, that shall be converted to Christ Jesus; for the Gentiles are the nations, and the Gentiles shall come to Christ's light; the sea the world: for nations and tongues are waters.

And the sea saith, wisdom is not in me. *Job* xxviii. Now the wisdom that is pure, is from above the sea, and them that fear God receive it.

'And he shall pass through the sea with afflictions, and shall smite the waves of the sea, and all the deeps of the rivers shall be dried up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.'

And Christ's sceptre shall be set up, his sceptre is a sceptre of righteousness. *Zech.* x. 11.

'Thus saith the Lord, which maketh a way in the sea, and the path in the mighty waters, that his people may pass, glory to his name forever.' *Isa.* xliii.

And the Lord saith, 'When I came, was there no man? When I called, was there none to answer? Is my hand shortened at all, that I cannot redeem, or have I no power, to deliver? Behold, at my rebuke I dry up the sea.' And here the great power of God and Christ is seen. *Isa.* l. The wicked are compared to a troubled sea, when it cannot rest, whose waters cast up mire and dirt; their waters are foul.

'There is no peace to the wicked, saith my God; for they are always roaring, and wallowing, and making a noise.' *Isa.* i. 57.

And the cruel people that have no mercy, their voice roars like a sea, as in *Jer.* vi. 23. This sea, this merciless cruel people, which is like a roaring sea, was to come over the Jews for disobeying the Lord: and

therefore for all people to believe in the light, that Christ hath enlightened you withal, and walk in the light, that you may see Christ the rock, and build upon him, who is sure against all weathers.

And Christ will bruise the head of the serpent; for the Lord with his sore, and great and strong sword shall punish the leviathan the piercing serpent, even leviathan that crooked serpent, which makes the world (both men and women,) crooked.

And he shall slay the dragon that is in the sea, [mark, in the sea,] for his habitation is in the wicked like a roaring sea, and they plead for him and his sin till they go to the grave, and not for Christ that bruiseth his head; and the Lord that destroys him with his great sword.

But they that plead for Christ, 'can sing unto the Lord of his vineyard; for the Lord doth keep it,' and will water it every moment, lest any hurt it: 'I will keep it night and day, saith the Lord;' glory to his name forever, who is the keeper of his people, and this we witness who are his vineyard, as in *Isaiah* xxvii. *G. F.*

Concerning Christ the Spiritual and Holy Head over his Holy Church, and his Church's steadfastness, and confidence, and unity and oneness in him. By G. F.

Christ prayed for his church, and said, 'for their sakes I sanctify myself, that they also may be sanctified through the truth; neither do I pray for these alone, but for them also who shall believe on me through their word.'

And Christ further said, 'I have given them thy word, and the world hateth them because they are not of the world, even as I am not of the world.'

And further, he saith, 'that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, (to wit, the Father and the Son,) that the world may believe that thou hast sent me.'

So here was Christ's prayer, that his church might be kept in oneness, in the Father and in the Son.

And further, Christ said, 'the glory which thou gavest me, I have given them, that they may be one, even as we are one.'

Now here is a heavenly oneness in the heavenly unity.

And further, Christ saith, 'I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.'

So here Christ's desire is to the Father, that the world might know

that God loves his Church as he loves Christ, and that they may be perfect in one.

And further, Christ said, 'Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou gavest me; for thou lovedst me before the foundation of the world.'

And further, Christ said, 'I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.'

Now, this is the perfect love and perfect oneness, in the perfect unity with the Father and the Son, and with his church; and this oneness is that which convinces the world, that the world may know that God hath sent his Son, by the love, and unity, and oneness that is amongst the saints, the church, and they in the Son and in the Father, as you may see in *John* xvii. more at large.

And as God said unto Abraham, 'in thy seed shall all nations be blest.'

So all nations are blest in the seed, which is Christ; and they that are in the seed, are his church, and inherit this blessing: for Christ took not upon him the nature of angels, but the seed of Abraham, who bruises the head of the serpent that brought the curse.

And Jacob said on his death-bed, when he called his sons together, and told them what should come to pass in the last days; 'the sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'

Now Shiloh, the peaceable Saviour, Christ Jesus, is come, and unto him must be the gathering of all nations; for there is no salvation given by any other name under heaven, but by the name of Jesus, whose name is above every name.

And you may see Caiaphas, the high priest's prophecy, concerning Christ; he told the Jews, 'they knew nothing at all, nor considered, that it was expedient for us that one man should die for the people, and that the whole nation perish not:' and this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that he should gather together in one [mark,] the children of God, who were scattered abroad.

Mark, Christ gathers into one them that are scattered abroad, he who is the head of the church.

For, as Moses said, 'like unto me will God raise up a prophet, him shall you hear.'

So all are to hear him, and believe in him for life and salvation.

Now Christ, who was the holy offering and sacrifice, hath tasted death for every man: so every man may have comfort here, if he believe in the light, which is the life in the word, which lighteth every man that cometh into the world.

And he is a 'propitiation for the sins of the whole world,' and not only for the saints, the churches.

And 'God so loved the world, that he gave his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life.'

And God said, 'this is my beloved son, hear ye him.'

And Christ said, 'learn of me, I am the way, the truth, and the life, and no man cometh to the Father, but by me.'

And Christ said, 'believe in the light;' who enlightens all with the heavenly divine light, which is the life in the word; and they that believe in the light, become children of the light, and so are all grafted into Christ, and so are one in him, and in the Father: so the church is one in Christ, the head; and they that believe in the light, are born of God, and are passed from the death into the life, Christ the head of the church, who destroys the devil, the power of death.

So they that believe have the witness in themselves; and after they believe, they are sealed with the spirit of promise, and can set to their seals that God is true in his Son, and in all his prophets, figures, and shadows, and types of him, who is the substance of them all.

So they that are grafted into Christ, are living members, who are born again not of corruptible seed, built up a spiritual household, a holy priesthood, offering up spiritual sacrifices acceptable to God by Jesus Christ.

So these are the living members of the living head, Christ Jesus, who is the head of the church, that believe in him, and have everlasting life.

And so the world knows not these living members, as it did not know the head, as Christ said.

And so the believers in the light, which is the life in Christ, are one in the eternal life; for as it is said, 'he that believeth in the Son of God, shall not perish, but hath eternal life.'

And you may see how the believers were added to the church, in *Acts* ii.

And so as the apostle said to the Ephesians, 'to the saints which are at Ephesus, and to the faithful in Christ Jesus:' so he calls them saints, and said, 'blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, *Ephes.* i. And he told them further, 'even we, which were dead in sins, hath he quickened together with Christ, by grace are we saved; and hath quickened us up together, and made us to sit together in heavenly places in Christ Jesus.'

Now, this church sat together in the heavenly places in Christ Jesus,

after he was risen; so these were one in him, and in the Father, in the power of God and the spirit. *Ephes.* ii.

And Christ hath abolished in his flesh the enmity, the law of commandments, contained in ordinances, to make in himself of twain one new man; so making peace, that he might reconcile both (to wit, the Jews and Gentiles,) unto God in one body with the cross, having slain the enmity thereby; for through him we have access by one spirit unto the Father.

So Jews and Gentiles are one here in Christ, and no more strangers and foreigners, but fellow-citizens with the saints of the household of God, and are built upon the foundation of the prophets and apostles, Christ Jesus being the corner-stone, &c.

So being built in him, in whom all the building fitly framed together, groweth up a holy temple in the Lord, in whom you also are built together, [mark, are,] for a habitation of God through the spirit.

So all such know what is the fellowship of the mystery from the beginning of the world, that hath been hid in God, who created all things by Jesus Christ,; to him be glory in the church through Jesus Christ, throughout all ages, world without end.

So this church is to keep the unity of the spirit in the bond of peace; for there is one body, and one spirit, even as you are called into one hope of your calling, and one Lord, one faith, and one baptism. So one God and Father of all, who is above all, and over all, and in you all; but unto every one of us is given grace, according to the measure of the gift of Christ.

So the church, which Christ is the head of, are one body, and their unity is in the one spirit, and they have but one Lord Jesus Christ, who is the author of their one faith and baptism, who is their one baptizer.

And they have but one God and Father, who is above them all, and in them all; for, as he says, 'I will dwell in you, and walk in you, and ye shall be my people, and I will be your God;' for your bodies are the temples of the living God.

And Christ who is ascended up on high, far above all heavens, that he might fill all things; so he fills all things though he is far above the heavens, and fills his church with his heavenly and spiritual presence.

And he gives his gifts to men, for the perfecting of the saints, and for the work of the ministry, and for the edifying of the body of Christ, till they all come to the unity of the faith, which Jesus is the author of, and to the knowledge of the Son of God, and unto a perfect man, and unto the measure of the stature and fulness of Christ.

And so the church is to grow up in Christ in all things, who is the head, and unto Christ the whole body is fitly joined together, and compacted,

by that which every joint supplies, according to the effectual working in the measure of every part, making increase of the body unto the edifying itself in love. *Ephes.* iii. iv.

And Christ is the head of the church, and Saviour of the body; so Christ also loved his church, and gave himself also for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and unblemished.

For the apostle said, 'for we are many members, yet one body, and of his flesh and of his bone.'

And the apostle speaks figuratively, 'for this cause shall a man (said he,) forsake father and mother and cleave unto his wife, this is a great mystery, but I speak concerning Christ and his church.'

And therefore the church is to walk in love, as Christ hath loved it, and hath given himself for it, an offering and a sacrifice to God of a sweet smelling savour; and to have no fellowship with the unfruitful workers of darkness, but rather to reprove them, as you may see in *Ephes.* v.

And Paul writes to the church of the Romans and tells them, that they were called of Christ Jesus, and said, 'they were beloved of God, and called to be saints;' and told them, that the 'gospel was the power of God unto salvation, unto every one that believed,' and exhorts them to 'walk in the faith of Abraham;' and how God would justify the circumcision and the uncircumcision by the one faith, which Christ was the author of, which brought them into unity, and said, 'as we are many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another in Christ. *Rom.* xii.

So every member was to think soberly, according as God had dealt to every man the measure of faith, which Christ the head of the body is the author of, and in the holy faith is the unity in the body.

And he further said, 'that ye may with one heart and mouth glorify God the Father of our Lord Jesus Christ, wherefore receive you one another, as Christ also hath received us to the glory of God.' *Rom.* xv.

So here it was the work of the Holy Ghost to keep the church in this one mind, to the one God, in one body, and in the unity of the one faith and spirit; for he saith, 'he that hath not the spirit of Christ, is none of his.'

And the apostle said unto the church of God at Corinth, 'unto them that are sanctified in Christ Jesus, called to be saints, with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours.'

So ye may see what holy titles the holy apostles gave to the church,

as sanctified in Christ Jesus, and called to be saints, and tells them, 'that they were called in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption;' and tells them, 'that the preaching of the cross of Christ to them that perished was foolishness, but to us (said he,) that are saved, it is the power of God.'

And the apostle tells the Corinthians, 'that he was called to be an apostle through the will of God;' so not through the will of men; and he tells them further, that they knew, 'that the unrighteous should not inherit the kingdom of God, neither fornicators, nor idolators, nor drunkards, revilers, extortioners, &c. should inherit the kingdom of God; and such were some of you, [mark, were,] but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the spirit of our God.'

Mark, 'are washed, are sanctified, are justified;' then it was not to do, but was done; and said, 'the body is not for fornication, but for the Lord, and the Lord for the body, for know ye not that your bodies are members of Christ, and are not to be joined to harlots: but he that is joined to the Lord is one spirit; for your bodies are the temples of the Holy Ghost, which is in you, which you have of God, and ye are not your own; for ye are bought with a price, therefore glorify God in your bodies, [mark, in your bodies,] and in your spirits, which are God's.' 1 *Cor.* vi.

So here this church had received the Holy Ghost, according to Christ's promise, and they were to obey and do these things in it.

And the apostle said, 'the cup which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ? I speak this to wise men to judge what I say, for we being many are one bread, and one body; for we are all partakers of that one bread;' [mark,] we, the church, are one bread, and we the church, are one body, which Christ the heavenly man is the head of; and we, the church, are all partakers of this one bread, who gives his bread unto his church.' 1 *Cor.* x. 15, 16, 17.

And he further said, 'the manifestation of the spirit is given to every man to profit withal; and though there is diversities of gifts and operations, yet the same God, &c. which works all in all; for as the body is one, (to wit, of Christ,) and he hath many members, and all the members of the one body being many, are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or Gentiles; bond or free; and have been all made to drink into one spirit;' so the body is not one member, but many.

So the foot, the hand, the eye, the ear, &c. The prophets, the apostles, the teachers, evangelists, exhorters, reprovers, rebukers, ministers, instructers, &c. all one, from one spirit in the body; and God hath set

the members every one of them in the body as he pleaseth; 'and now are we many members, yet but one body,' said the apostle.

So God hath tempered the body together, that there may be no schism in the body, but that all the members should have care one of another, that if one member suffer, all the members suffer with it; and if one member be honoured, all the members rejoice with it.

'Now ye are (saith the apostle,) the body of Christ, and members in particular,' &c. as you may see 1 *Cor.* xii. throughout; what a heavenly unity, agreement and oneness there is in the body of Christ, which he is the heavenly head of.

And the apostle further said to the church of Corinth, 'that he was an apostle to the church of Christ by the will of God, and Timothy his brother;' and he directs his epistle to the church of God, which is at Corinth, and to all the saints in Achaia.

So here he gives them holy titles, the church of God, and saints, and he an apostle of Jesus Christ by the will of God; and tells them, 'that they are temples of the living God; for God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people:' and he further tells them, 'there was no agreement betwixt the temple of God and idols, nor concord betwixt Christ and Belial, nor betwixt believers and infidels; wherefore come out from amongst them, and be ye separate, and touch no unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty.' 2 *Cor.* vi.

So here you may see how purely and soberly the church of Christ were to live and walk, and to honour their pure holy head.

And the apostle writes to the Galatians, saying, 'he was an apostle not of man, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead,' and he certified them, 'that the gospel which was preached by him, was not after men; for I neither received it of men, nor was I taught it, but by the revelation of Jesus Christ:' and he exhorts and encourageth them to the faith of Christ, and tells them of Jerusalem below, which is in bondage with her children, but Jerusalem which is from above, is free, which is the mother of us all, to wit, the true church, which Christ is the head of: and he tells them, 'that neither circumcision, nor uncircumcision availed any thing, but a new creature;' and he gloried in nothing, but in the cross of Christ, by which he was crucified to the world, and the world to him; 'and he that walked according to that rule, peace be upon him, and the Israel of God, for all the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself,' as you may see in *Gal.* iv. v. vi.

And the apostle writes to the Philippians, 'to all the saints in Christ Jesus which are in Philippi, &c. that he had joy of their fellowship in

the gospel;' and here he calls them saints, as much as to say sanctified ones.

And he said, 'let your conversation be as becomes the gospel of Christ;' and he told them, 'it was God that wrought in them, both to will and to do of his good pleasure;' and they were to do 'all things without murmuring and disputing, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, amongst whom ye shine as lights in the world, holding forth the word of life.' &c.

And further he said, 'our conversation is in heaven, from whom we look for our Saviour, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to his working, whereby he is able to subdue all things unto himself.'

And he desires them 'to help those women also, which laboured with him in the gospel; for they were members of one body;' and said 'salute every saint in Christ Jesus,' [mark, in Christ Jesus,] for they that be out of him cannot be saints.

And Paul writes to the Colossians, 'Paul an apostle by the will of God, and Timothy our brother, to all the saints and faithful brethren in Christ Jesus, which are in Colosse.' Now mark, what holy, heavenly titles are here given to the church, to all the faithful brethren in Christ Jesus, [mark, in Christ Jesus,] and Paul an apostle by the will of God, so not by the will of man.

And the apostle gives thanks to God the Father, 'which hath made us meet to be partakers of the inheritance with the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; mark, they were translated into the kingdom of his dear Son, that were delivered from the power of darkness, 'in whom we have redemption through his blood, and forgiveness of sins, who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and in earth, visible and invisible, thrones, dominions, principalities, and powers, all things were created by him, and for him; he is the beginning of all things, and by him all things consist; he is the head of the body, the church, who is the beginning, the first-born of the dead, that in all things he might have the pre-eminence; for it pleased the Father, that in him should all fulness dwell.

So you may see how Christ is exalted by his saints and members here, whom he hath sanctified, who in the body of his flesh, through death, presents you, to wit, his church, holy and unblamable in his sight.

And the apostle said, 'I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is his church, warning and teaching every man in all wisdom, that I may present every man perfect in Christ Jesus.' *Col.* i.

And the apostle said, 'if ye be risen with Christ, then seek those things that are above, where Christ sits at the right hand of God; for ye are dead, and your life is hid with Christ in God; seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that hath created him, where there is no Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all.'

So here is a heavenly unity, where Christ is all and in all, and here is a perfect oneness; 'therefore,' said he, 'whatsoever ye do, either in word or deed, do it all in the name of Christ Jesus, giving thanks unto God the Father, by him.' *Col.* iii.

And he exhorts them to stand perfect and complete in all the will of God. *Col.* iv.

And Paul writes to the church of the Thessalonians, saying, 'to the church of the Thessalonians, which is in God, the Father of our Lord Jesus Christ.' This he tells them, these titles he gave them, that the church was in God the Father, and in our Lord Jesus Christ, both in his first and second epistles, and said 'the very God of peace sanctify you wholly;' and he prayed God, 'that their whole spirit, soul and body, might be preserved blameless,' and how that 'they were taught of God to love one another, and said, the Lord make you to increase and abound in love one to another, and towards all men, even as we do towards you;' and that 'they might be established in holiness, unblamable before God, &c. and that every one of you should know how to possess his vessel in sanctification and honour; for God hath called us, not unto uncleanness, but unto holiness; for God hath given unto us his holy spirit,' as you may see, 1 *Thes.* iii. iv. v.

And you may see how the apostle, in his epistles to Timothy and Titus, exhorts the churches to holiness and pureness, and said, 'Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, who is our hope.'

So Christ was their hope.

And 'Paul, an apostle by the will of God, according to the promise of life which is in Christ Jesus;' now would you not say these were high titles?

And to Titus, Paul wrote, and said, 'Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of the truth, which is after godliness, in hope of eternal life, which God that cannot lie, promised before the world began,' as in *Tit.* i.

Now, would not the christians say, were not these high titles? but I tell you, none but what appertained to them, and what to the church belongs now in the same light, spirit and power.

And Paul wrote to the church of the Hebrews, and said, 'God, who at sundry times, and after divers manners, spoke in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his substance, upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the majesty on high,' mark, when he had purged our sins, sat down on the right hand of the majesty on high. *Heb.* i. 3. Now these did not plead for sin to the grave, as the pretended christians do now, nor for a purgatory to purge them after death, but he that is the purger of sins is the head of his church.

For God who hath spoken to us, to wit, his church, by his Son, who was the speaker to Adam and Eve in paradise, and was the speaker by his Son to the church in the primitive times, is the speaker to his church now.

But since the apostles' days, that the whole world has worshipped the beast, and drank the whore's cup, they have gone from this speaker; but now his church is come and coming out of the wilderness, which is the bride, the wife of Christ the Lamb.

And so Christ is the speaker again unto his church, and who should speak unto his wife, his church, but himself? being members of his body, of his flesh, and of his bone, and they are in him, and he in them, according to his promise and prayer.

And you may see how the apostle exalts the Lord Jesus Christ, and shews how he is the substance of all the figures and shadows, and hath ended them all, who is come in the volume of God's book to do his will, and takes away the first priesthood, and covenant and offerings, and establisheth the second: and they that are members of him and his body, are in the second covenant.

And so, he that is come to do the will of God, by which will we are sanctified, to wit, the church, by the offering up the body of Jesus once for all: so by the one offering he hath perfected forever them that are sanctified, as you may see, *Heb.* x. and he is the high priest over the house of God; and is the new and living way for all his believers to walk in.

And you may see, in *Heb.* xii. how the apostle tells the church then, 'they were to come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born, which are written in heaven; and to God the judge of all, and the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling,' &c.

Now further, the apostle told the church of the Hebrews, 'that they were come;' and said unto them, 'the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will.'

So here you may see, who are the sheep, and who is the shepherd; and how the shepherd Christ Jesus makes his church, his sheep perfect.

And you may see how James, in his general epistle encourages the church to purity and to righteousness.

And how Peter in his first epistle encourages the church, and calls them 'the elect, according to the fore-knowledge of God the Father, through the sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus Christ;' and said unto them, 'seeing ye have purified your souls in obeying the truth, through the spirit ye are to love one another with a pure heart fervently, and being born again, not of corruptible seed, but of incorruptible, of the word of God, which lives and abides forever.

And further, he said, 'ye are a chosen generation, a holy priesthood, a peculiar people, that ye should shew forth the praise of him who hath called you out of darkness into his marvellous light:' and he tells them, 'they as living stones, are built up together a spiritual household, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.'

Now here you may see, what heavenly and holy titles the apostle gave to those holy ones; for he calls them a spiritual house, and an holy and royal priesthood, and a chosen generation, a holy nation, mark, a nation, a peculiar people.

Which the christians since the apostles' days have lost, both the spirit and nature of this primitive church, and therefore, they must not bear the titles, for they are gone astray from Christ; but they who are returned to Christ the shepherd and bishop of their souls, are his sheep, and he is the head of them, and have the same titles, and the same spirit and nature, as they had in the primitive times; for the head is the same, and the body is the same, glory to God forever.

And you may see how the apostle Peter writes to them who have obtained the like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ, and encourages them, 'to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, to temperance patience and brotherly kindness,' &c.

And said, 'if these things be in you, and abound, it will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.'

And John in his first epistle declares, what he had seen from the be-

ginning, which they had seen, handled, heard and looked upon, of the word of life.

And so that which was manifest unto him, he bore witness of to the church, and to others; for he said, 'the life was manifest, and we have seen it, and bear witness, and have shewed it unto you, that eternal life which was with the Father, and was manifest unto us; and that which we have heard and seen, declare we unto you, that you also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.'

'And these things write I unto you, that your joy might be full;' so that the church's joy might be full, and said, 'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.'

Now here is their oneness and their fellowship, as they walk in the light: and here is the cleansing from all sin seen.

And John in his second epistle writes to the 'elect lady and her children, whom he loved in the truth; and not he only, but all those that knew the truth, for the truth's sake, which dwelleth in us, and shall be in us forever:' and here was a resolution and a confidence, and he rejoiced greatly, that 'he had found of her children walking in the truth.'

So here was their unity in their walking in the heavenly truth, which the devil the author of all enmity is out of.

And he writes in his third epistle to Gaius, and rejoiced greatly when the brethren certified of the truth that was in him, and of his walking in the truth, and he said, 'he had no greater joy than to hear of his children walking in the truth.' Now here was the saints joy and unity, their walking in the truth.

And Jude the servant of Jesus Christ, and brother of James, writes to them that are 'sanctified by God the Father, and preserved in Christ Jesus;' these he exhorts to 'contend for faith, which Jesus is the author of, and to build up themselves in the most holy faith, praying in the Holy Ghost, and to keep themselves in the love of God;' and to shun all those evils mentioned in that epistle.

Now Jude told them, they were sanctified and preserved in Christ Jesus, and they were to contend for the faith, which was delivered unto the saints, the sanctified ones; and doth not Christ deliver it, who is the author and finisher of it? so all the church, the saints are to contend for that faith which saves, which Christ is the author and finisher of.

And you may see how John exalts Christ in his writings to the seven churches, and said, 'I, John, who am your brother, and companion in tribulations, and in the kingdom and patience of Jesus Christ, was in the Isle of Patmos for the word of God and testimony of Jesus.'

So John said he was in the kingdom, mark, in the kingdom and pa-

tience of Jesus Christ, who was God's faithful witness, &c. who hath loved us and washed us from our sins, in his own blood, and made us kings and priests unto God the Father, to whom be glory and dominion forever and ever.

Now they were made kings and priests, and washed, and John was in the kingdom whilst they were upon the earth, as you may see. *Rev.* i.

And you may see what John said, 'that Christ walks in the midst of the seven golden candlesticks;' that is, in the midst of the seven churches; 'there he walks that is ascended above all that he might fill all.'

So he who is the head of the church, walks in the midst of the churches, though he is ascended above all.

Again he said, 'he stands at the door and knocks, and if any man will hear his voice and open the door, he will come in to him, and sup with him, and he with me,' as you may see. *Rev.* iii.

So Christ is the head of his church, and he walks in his church, and he feeds his church, as he is a shepherd; and opens to his church, as he is a prophet; and oversees his church, as he is a bishop; and sanctifies and offers up his church, as he is a priest; and he commands his church, as he is a captain and commander, he commands and leads his church; and as he is a heavenly counsellor, he counsels his church; and purifies his church, as he is a purifier; and baptizeth his church, as he is a baptizer; and as he is a Mediator, he makes their peace betwixt them and God, and gives them one faith, who is the author and finisher of it, by which he rules in their hearts.

And as the priests in the time of the law entered within the vail, and made intercession for the house of the Jews; but Christ who is over the household of faith, is entered into heaven, and is the Mediator betwixt God and man: so Christ opens, and no man can shut; and he shuts, and no man can open; and he that hath the Son of God, he hath life; and he that hath not the Son of God, he hath not life, so no living members; neither hath he the head of the church, that hath not the Son.

And the apostle said, 'he is not a Jew that is one outward, but he is a Jew that is one inward: and circumcision is that of the heart, and in the spirit, and not in the letter.'

So he is a christian that is one inward, that is, baptized by one spirit into one body, and that is in the same spirit, and power, and faith that the apostle and primitive church were in; and he that hath not the spirit of Christ is none of his.

And the Lord promised, he would give his people one heart to do his commandments, as in 2 *Chron.* xxx. 12.

And the Lord said, 'I will give them one heart and one way, that they may fear me forever, and I will make an everlasting covenant with them, and I will put my fear in their hearts.' *Jer.* xxxii. xxxix.

So this one heart, and one way, is the new covenant Christ Jesus.

And so all his people are of one heart in the one head, in the one faith, in the one spirit, in the one grace that teacheth and brings the salvation, in the one word that reconciles them to God, which is in their hearts, and mouths, and in the one heavenly divine light, which is the life, by which they are grafted into Christ, having one Lord Jesus Christ, by whom are all things, and one Lord God and Father of all, who is over all.

And in *Ezek.* xi. 19. the Lord said, 'I will give them one heart, and I will put a new spirit within them, and take away the stony heart out of their flesh.'

So these are the children of the new covenant, that have this new spirit, and in it they are all of one heart; and so as the apostle said, 'They are members one of another, all baptized into one body, which Christ is the head of.'

And the apostle said, 'The multitude of them that believed were of one heart, and of one soul.' This was the true church who believed in the light, and became children of the light, and so were grafted into Christ the heavenly root and head that bears them.

And the apostle said to the Philippians, 'That ye stand fast in one spirit, (to wit, the church the body of Christ,) with one mind striving together for the faith of the gospel; [mark,] all striving together in the unity of the spirit, for the faith of the gospel,' which Christ is the author of; which gospel brought life and immortality to light, and the faith in it preserved them in life and immortality.

So here the church was to strive for unity, but it was in the spirit.

And the apostle said, 'fulfil ye my joy, that ye be like minded, having the same love, being of one accord, and being of one mind.'

So the saints were to be in one mind, and one love, as in *Phil.* ii. 2.

And Peter in his general epistle, 1 *Pet.* iii. 8. said to the church of Christ, 'Finally brethren, be ye all of one mind,' that is all the church, the holy nation, 'having compassion one of another, and love as brethren; be pitiful and courteous.'

And the apostle said to the Romans, 'rejoice with them that rejoice, and weep with them that weep; be of the same mind one towards another; mind not high things, but condescend to men of low estate; be not wise in thy own conceit.'

So here he exhorts the church to unity, and to shun that which would hinder it.' *Rom.* xii. 15, 16, 17.

And the apostle said, 'that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.' *Rom.* xv. 6.

And the apostle further said to the Corinthians, 'I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same

thing, that there be no division amongst you, that ye be perfectly joined together, in the same mind, in the same judgment. 1 *Cor.* i. 10.

So here the church was to have one mind, and one judgment, perfectly joined together in the same thing, which church Christ is the head of, and they are the members of his body.

And the apostle said to the church of Corinth, 'finally, brethren farewell, be perfect, be of good comfort, be of one mind, and live in peace.' 2 *Cor.* xiii. 11.

So here the church was to be perfect, and of one mind, and then the love of God, and his peace would be with them.

Now to Abraham and his seed were the promises made, not unto seeds as of many, but as one, 'to thy seed,' which is Christ.

And so the apostle tells the church, 'ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ, (this one seed,) for there is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. *Gal.* iii. 16, 28.

And so through him, to wit, Christ, 'we have access by one spirit unto the Father, who hath raised Christ from the dead, and set him on his right hand in the heavenly places, far above all principalities, powers, might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and given him to be the head over all things, to the church which is his body, the fulness of him that filleth all in all.' *Ephes.* i.

So here is seen the great power of Christ, who has all power in heaven and earth given to him, who is the heavenly head, that is the ruler and orderer of his church, the living members, the true believers, that are grafted into him.

And God the Father loveth the Son, and hath given all things into his hand, and he that believeth in the Son of God, hath everlasting life, mark, hath it; and he that believeth not in the Son, shall not see life, but the wrath of God abides upon him. *John* iii. 36.

And Christ saith, 'verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death to life.' *John* v. 24.

Now this is and was their belief in the light, that were the children of the light, and born of God, which are the living members of the living head, that have this everlasting life.

And Jesus said, 'I am the bread of life, he that cometh to me shall never hunger, and he that cometh to me shall never thirst.' And again Christ said, 'verily I say unto you, he that believeth on me hath everlasting life.'

And Christ further said, 'he that believeth on me, as the scriptures have said, out of his belly shall flow rivers of living water.' *John* vii. 38.

Now these believers were more than formal historical believers; for the devil believed, and the Jews believed, but they did not believe in Christ the light: for the Jews' belief was but an historical belief, and the devil's belief did not graft him into Christ: and wicked men will say they believe, but they and the devil have not eternal life, nor the Jews; for Christ hath destroyed death, and the devil the power of it; neither have the Jews eternal life, nor any wicked men by an historical belief, except they believe in Christ the light, who is the life.

But the true belief is that which passeth from death to life, by which belief they are grafted into Christ; and every true believer hath eternal life. and he shall not perish, but have everlasting life, as God hath said.

Now Christ is the heavenly, living, spiritual head of these his heavenly, living, spiritual members: and he that sanctifieth, and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, 'I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.'

So here you may see the unity and the love that is betwixt Christ and his church, which is his body, which he is the head of.

And the apostle said, 'but we have the mind of Christ,' (we the church,) the body, the living members, the household of faith, which faith Christ is the author of, the holy nation that are baptized by one spirit into one body, which Christ is the head of, and so they have the Son of God, and they that have him have life eternal, and this life is in his Son, as you may see in 1 *John* v. 11, to the end.

So here you may see the heavenly unity and agreement betwixt the heavenly man, and his heavenly members, which he prayed for, and the apostles exhorted to, which the saints did and do enjoy, that perfect oneness in the Father and in the Son, and the heavenly, spiritual fellowship with the Son, and with the Father in his light, grace, and truth, and heavenly spirit and glorious gospel.

And therefore, this may encourage all to keep in this heavenly oneness and agreement, which they have in the heavenly man Christ Jesus, and one with another, who reconciles in one, both things in heaven, and things in earth, and he is the living head of his church, that be the living members, the true believers born of God, which have overcome the world, and are grafted into him.

Now this is the church, which is the pillar and ground of truth, which the gates of hell cannot prevail against; for Christ who is the head of his church hath power over death and hell, and the devil the power of death, and by his power casts him and it into the lake of fire.

Glory be to God and the Lamb, who is over all from everlasting to everlasting, blessed for ever.

Now Adam and Eve disobeying the command of God which he taught them, by that they lost the image of God, and righteousness and holiness, and the power which God had given them, and in it had set them over all the works of his hands; so he came into misery, death and darkness.

And this death reigned from Adam till Moses, and the Lord gave his law by Moses, and the Lord poured out his spirit upon the house of Israel, that they might understand his law, which is spiritual: now the Jews erred from this spirit that God had poured upon them, and then they erred from his law, and then they erred from cleanness, and holiness, and righteousness, purity and uprightness, and perfection, and so there came rents, schisms and divisions amongst them, when they went from the spirit of God and God's holy law, and then they broke to pieces, and into sects one against another, but all against the prophets and Christ; but such as kept in the spirit of God, and in his law.

Such believed in Christ, and received Christ when he came.

The law came by Moses to the Jews, so grace and truth is come by Jesus Christ; and God, who said he would 'pour out his spirit in the last days upon all flesh,' which days are the days of Christ, and he having tasted death for every man, and was an offering for the sins of the whole world; and the apostles were sent by Christ to preach the gospel, which was preached in every creature under heaven; and Christ doth enlighten every man that comes into the world with the life which is in the word, and saith, 'believe in the light.'

So now all christians, and the world that do not believe in the light, that they may become children of the light, nor receive the gospel which is the power of God in every creature under heaven, if they do not receive the power and the light which enlightens all, and the grace of God which brings salvation, that hath appeared unto all men to teach them.

I say, if they do not receive this light, and this grace, and this spirit, which God hath poured upon all flesh, the world, christians, and Jews, though they may make a profession of God and Christ, yet if they receive not his light, his spirit, his grace and gospel, but do err from the spirit of grace, and abuse his power, they are all in confusion and rents, and divisions one amongst another, being erred and rent from the gospel, and from the light, and from the power and spirit of God, and so from the church and Christ the head thereof, and are not like to come into unity and concord; but as they believe in the light and walk in the light, and in the spirit, and their faith standing in the gospel the power of God, and in the grace to teach them and bring their salvation; for in the grace, light, power, and spirit, and truth are all united into Christ, and to the Father in the perfect oneness.

Now concerning Schisms and Errors amongst the Christians.

First, you presbyterians and other sects, that say you have not the same Holy Ghost, and spirit, and power as the apostles and primitive church had; and the papists manifest by their fruits, they have not the same power and Holy Ghost as the primitive church had; it is, because you are erred from it; for you that be erred from the same Holy Ghost the apostles were in, which led them into all truth, and which reproved the world of their sin, righteousness, and judgment, then how can you have the same spirit they had?

Now the reason why you have not the same grace, light, and spirit, is, first, because you hate the divine light, which is the life in Christ, which he commands you to believe in, and so to become children of light.

And so you hate that which should unite you to Christ the head, and to make you members of his body, and to graft you into Christ by belief.

So hating the light you are erred from the body, and are not of the body of Christ, of his true church.

Secondly, You turning not at the reproof of the Holy Ghost, which is for your sin, and for your righteousness, and judgment, and unbelief, you cannot be lead into all truth: so no ministers of the truth, and so are in no true substantial, standing comfort, seeing all the true comfort is in the Holy Ghost, which is the true comforter, and takes of Christ, and gives unto them that are led by the Holy Ghost.

So by this you cannot receive any thing from Christ, as you say, now from heaven; for how should you, if you will not turn at the reproofs of the Holy Ghost, which proceeds from the Father and the Son; for it takes of Christ, and gives unto them that are led by him, as is aforesaid.

Thirdly, You say, there is no assurance of salvation on this side the grave; we grant that you have none, but the church of Christ hath assurance, though you have not; and what is the reason you have not? because ye turn the grace of God into wantonness, and walk despitefully against the spirit of grace: and some of you say, the grace of God is not sufficient to teach, and bring their salvation, and therefore they dare not trust in it, the grace of God which taught the saints, and brought their salvation, and taught them to deny ungodliness and worldly lusts, and established their hearts.

And this grace (God said to Paul,) was sufficient; and this grace the apostle exhorted the church unto, which the true church knew then, it was sufficient to teach them, and to bring their salvation; and the true church knows it so to be now.

And now you will not come to this grace of God, which comes by

Jesus, and then how can you come into the covenant of grace, and to have assurance of your salvation, which this grace brings, which was the teacher of the church in the primitive times, and is the teacher of the church now, which is coming out of the wilderness, and from under the worship of the beast and dragon, and are coming out of Babylon and confusion? they know this grace of God is sufficient to teach them, and to bring their salvation, who are the spouse of Christ the bride, from whence this grace and truth comes, as it did in the apostles' days.

So God pouring out his spirit upon all flesh, if all flesh err from this spirit, they err from God and his way, and his church, and Christ the head of it; and then how can they see Christ their salvation, when they err from his spirit?

And you that say, you have not the same spirit of Christ, as the apostles had, the apostle tells you, 'that they that have not the spirit of Christ, are none of his;' and so manifest yourselves to be none of Christ's, and to be but christians in words, but not in the spirit.

For the Jews in the letter and outward circumcision were looked upon to be no Jews; therefore, how can you be looked upon to be true christians, that are not in the same spirit of Christ, as the apostles were in, seeing he tells you, 'that he that hath not the spirit of Christ is none of his?' for these may have the praise of men, but what praise of God have they? for God hath his praise of all them that walk in his spirit.

And so now it is clear, you being erred from the grace, and from the spirit, and from the gospel, and from the living, pure, divine faith, which Christ is the author of; therefore, you make faiths.

And being erred from the spirit, as I said before, you are erred from the body of Christ; 'for by one spirit are all the church baptized into one body, and so are all made to drink into one spirit;' and this is their spiritual unity.

But now you being erred from this spirit, and from this baptism that plungeth down sin and corruption, and imperfection, you do plead for sin, and its body, and imperfection to the grave; but the church of Christ is to be perfect, and never pleaded for any such thing; but what can you plead for else, that are unbaptized with the spirit, and not circumcised in your hearts therewith?

And so being erred from this faith that gives the victory, and from the spirit that doth baptize, and from the light which Christ commands to believe in; and from the grace which brings salvation; and from the gospel, which brings life and immortality to light: and from the faith, which is the victory, which brings to build upon Christ the sure foundation; and likewise erred from the Holy Ghost, which led the true church into all truth, and reproves the world of sin, &c. so in this you are erred from the body of Christ, his church, and from him the living head, and

from God and his way; though without this light, faith, grace, spirit, gospel, and Holy Ghost, you may make a profession of the scriptures, and of the prophets' and apostles' words, and have many churches amongst you in the world, and in Christendom.

And so there you have many heads and many bodies which you call churches, both in Christendom and in the world, being erred and rent from that which leads into the true church, which Christ is the head of. And now, as it sometimes happens and falls out, that when some of your church members forsake you, and go to other churches, then you cry error, and heresy, and schism; when alas! you are all in the error, and schismatics, teaching the insufficiency of the light, and of the grace and of the spirit to lead into all truth: and confess that you yourselves are not in the same spirit or Holy Ghost the apostles were in; and then are you not all in schisms and rents from the spiritual body and head: and therefore, when one plucks members from one church to another, you do but pluck from one schism to another, and from one error to another.

For all, both Turks, papists, and all other sects in the world, until they do turn at the reproofs of the Holy Ghost, and at the reproofs of the light, and believe in it, there is no coming to be grafted into Christ the head, but by belief: and no coming into all the truth of the prophets', Christ's, and the apostles' words, but by being led by the same Holy Ghost, that gave them forth.

But if any turn to the grace and Holy Ghost that doth reprove them of their sin, righteousness and judgment, and come to believe in the light, and so to be children of the light, and leave those churches that be erred from the light and spirit, then all the sects will rise against them, though they do differ one amongst another in their error and schism, being rent from the body of Christ, and from him the head; and erred from the spirit, grace and truth, which came from him and by him; for John truly said, and called the false church, 'the mother of harlots:' now these harlots doth harlot from the light, from the grace, from the faith and true church, and Christ the head and husband of his church.

And John, said this 'mother of harlots sits upon the beast, and the beast rose out of the earth, and the dragon that is out of the truth gave his power to the beast.'

So the beast is from the earth, and the devil is out of the truth, and the mother of harlots is harlotted from the power as the apostles were in; so she has corrupted the earth, and is the abomination of the earth, and so would plead for corruptions, she and her harlots to the grave; for how can they plead for pureness, and perfection, being erred from the spirit that mortifies?

But Christ Jesus's everlasting gospel is preached again, that was

preached in the apostles' days, which bringeth life and immortality to light in people, who have been darkened by the whore, beast and dragon, that are out of the truth.

So they come from under the beast's worship, and the dragon's, and cannot touch the whore's unclean cup, that are whored from the spirit, light, grace, and truth, and faith the apostles and the true church were in.

And that is the faith, that is the victory, and the belief in the light, by which they are children of light, and overcome the world, and are passed from death to life, and so are grafted into Christ the heavenly head, and so are members of the body, as the church in the primitive times were, and have the same head, and the same Holy Ghost, and the same spirit of truth that leads into all truth, of the prophets', Christ's, and the apostles' words, which were given forth by the Holy Ghost: and so such have the comfort of Christ, and of the Holy Ghost, and the comfort of all the scriptures given forth from the Holy Ghost, and the comfort of the Father and the Son; and sing praises and glory and honour, over all unto him, that lives and reigns forever and ever.

And much might be written, of the state of the true church, and of the state of the false, which is gotten up since the apostles' days.

But the church that was and is, is in the head that was and is, in the power, and grace, and spirit, and faith, and belief, which was, and is, by which the church is united together in one, with Christ the one holy, and heavenly, and spiritual head, (and over the heads of the beast, and dragon, and whore,) to whom alone belongs all holy praises, glory and honour over all, from everlasting to everlasting. Amen.

And the saints had, and have, both assurance and confidence; for David saith, 'O, thou God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.' *Psalm* lxv. 5.

And Solomon said, 'in the fear of the Lord is strong confidence, and his children have a place of refuge.' *Prov.* xiv. 26.

Now they that be out of the fear of God, and in the evil, undeparted from it, are not like to enjoy this confidence.

And the Lord said, 'the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.' *Isa.* xxxii. 17.

Now they that have this peace, and quietness, and assurance, forever, must be in this work.

And Paul preached the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence. *Acts* xxviii. 31.

And the apostle said, 'that in Christ Jesus our Lord we have boldness and access with confidence, by the faith of him,' (to wit, Christ.) *Ephes.* iii. 11, 12.

So here the saints hath both boldness and confidence, and access to God, through Jesus Christ.

And the apostle speaks to the Colossians, 'that their hearts might be comforted, being knit together in love, and unto all riches of a full assurance,' (mark,) a full assurance of understanding, to the acknowledgement of the mystery of God the Father, and of Christ. *Col.* ii. 2.

And Christ, as a Son, is over his own house; whose house we are of; (to wit, the true church,) if we hold fast the confidence, and the rejoicing of the hope firm unto the end. *Heb.* iii. 6.

So these had a confidence, and they were to hold it fast. And he desired, 'that every one of the church do shew forth the same diligence unto a full assurance of hope to the end.' *Heb.* iii. 6, 14.

'Therefore,' said he, 'let us draw nigh with a pure heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water: cast not therefore away your confidence, which hath great recompence of reward.' *Heb.* x. 22, 35.

So here the church was to be in full assurance and confidence, in the Lord Jesus Christ, through that faith they had from him.

And John said to the church, 'these things I write unto you, that you believe in the name of the Son of God, that ye may know, that ye have eternal life: and this is the confidence, that we have in him, that if we ask any thing according to his will, he heareth us; and we know we are of God, and the whole world lieth in wickedness: and we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true; and this is the true God and eternal life.' 1 *John* v.

So here was a confidence, and an assurance, and a knowledge that the church then had, and now have, in the same belief in the light, who are become children of light, and in the same belief, and same spirit.

For, as the apostle said, 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' *Rom.* x.

So if there be but this belief in the heart, there will be confession with the mouth.

So you may see, the saints had assurance, and confidence in their faith, and in their salvation, Christ Jesus; and they were exhorted to an assurance, and confidence, and boldness in Christ Jesus, the life and their salvation, and to rejoice in him, their head, in whom they had victory, who made them more than conquerors. *G. F.*

Marshgrange, the 9th of the 3d month, 1676.

To all the Kings, Princes, and Governors in the whole world: and all that profess themselves Christians, and others, to read and consider.
This was upon me from the Lord to write unto you.—By G. F.

And the word of the Lord is to you, that God is come, and coming to teach his people himself, by his Son Christ Jesus.

For the Lord God that made all things in six days, and man and woman in his image, and placed them in paradise; God Almighty was their teacher, their guide, and their orderer, who did teach them what to do, and what to leave undone; and as long as they kept under God's teaching, they were happy, and kept in the image and likeness of God, and in his righteousness and holiness, and in the paradise of God.

But when they forsook God's teaching, and disobeyed God's command, and hearkened unto the serpent's teaching, and obeyed his command, they lost the image, and righteousness, and holiness, and likeness of God, and were driven out of paradise, and so came into darkness, and the fall and fell into sin and misery, and into the imperfect and corrupt state.

And so death reigned from Adam to Moses, and so as by the offence of one, (to wit, Adam,) came judgment upon all men to condemnation.

Even so by the righteousness of Christ, the free gift is come upon all men to justification of life.

And so death reigned from Adam till Moses, and the law and the prophets were until John.

And now Christ being come, the seed of the woman to bruise the serpent's head, he saith, 'learn of me, I am the way, the truth, and the life, and no man comes to the Father but by me.'

So here you may see Christ is the teacher again, who is the way to God, who bruises the head of the serpent, the false teacher, that led Adam and Eve from God, and is the head of all false teachers.

'And God so loved the world, that he gave his only begotten Son into the world, that whosoever believeth in him, shall not perish, but have everlasting life.'

And moreover, God saith, 'this is my beloved Son, in whom I am well pleased, hear ye him.'

So here all people are to believe in, and hear the Son, and learn of him.

And the apostle saith to the Hebrews, 'God, who at sundry times, and in divers manners, spoke in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he hath made the worlds.' *Heb.* i. 2.

So here you may see that God, who was the first speaker in paradise to Adam and Eve, was the speaker again to the apostles, and the church

in the primitive times, by Christ Jesus, who 'renews man up into the image of God, and righteousness, and holiness,' as man was in, before he fell.

So the same God, I say, is the speaker now in these days, by Christ his Son, to his people, as he was in the apostles' days; and he renews us up in the image of God, and righteousness, and holiness, as they were in before they fell.

And this is my message to you all.

That God, who was the first teacher and speaker to Adam and Eve in paradise, and was the speaker and teacher to the apostles and church in the primitive times, is now come to teach his people himself by his Son, if ye will hear him, as in *Heb.* vii.

And as the apostle saith, 'refuse not him that speaketh from heaven, for if they escape not that refused him that spake on earth, much more shall not we escape if we turn away from him that speaks from heaven.' *Heb.* xii. 25.

Object. But now you may object, and say, how shall we hear him? and where, and when?

Answer. God poured out his spirit upon the house of Israel, to whom he gave his law, which was holy, just, and good; that by God's spirit that was poured upon them, they might understand his law, and hear his voice; as in *Ezek.* xxxix. 29.

And Moses said, 'like unto me will God raise up a prophet, him shall ye hear in all things.'

And it shall come to pass that every soul that will not hear that prophet shall be destroyed from amongst the people.'

And this prophet is Christ Jesus, as you may see, in *Acts* iii. 24. to the end, whom God hath raised up.

And in *Joel* ii. and *Acts* ii. they said, 'how that God would pour out of his spirit in the last days, upon all flesh.'

So that now this spirit God hath poured out, and is pouring out upon all flesh, (so God doth not here respect some flesh, and leave out others, or make a sect,) but pours out his spirit upon all flesh, to wit, Jews and Gentiles; for he had poured out his spirit upon the house of Israel in the former times; but now in the last days, or day of Christ, the christian days, 'he has poured out his spirit upon all flesh.'

That with, and by this spirit, all flesh might see the salvation of God, and by this spirit they might all hear God and Christ, his Son, by whom God speaks, who is the alone first and last true teacher and speaker.

And as John saith, 'in the beginning was the word, and the word was with God, and all things were made by him, and without him was there not any thing made that was made, and in him was life, (to wit, the word,) and the life was the light of men,' and that 'was the true light

which lighteth every man that cometh into the world,' to wit, the life that is in the word, which was before any thing was made.

So this light which is the life in the word, is not natural nor created.

And Christ saith, 'believe in the light, that ye may become children of the light.' *John* xii. 36.

And so by belief in the spiritual, heavenly and divine light, which is the life in Christ the word, which was in the beginning, by which all things were made: they came and come to be grafted into Christ, the heavenly root that bears them, and so become children of the light.

So here you may see Christ Jesus, the second Adam, the Lord from heaven, who is the light of the world, and lightens every man that cometh into the world, saith, 'believe in the light, that you may become children of the light;' and this is the heavenly, divine light that doth let you see all your sins that you have acted or committed, and all your evil words or thoughts that you have ungodlily thought or spoken; and so the same light which lets you see all your sins, will also let you see your Saviour Christ Jesus, from whence the light doth come to save you from your sins.

And if you do evil, and hate this light, and will not come to it, because it doth reprove you, this light will be your condemnation. *John* iii.

For the apostle saith, 'whatsoever doth reprove and make manifest, is light.'

And Christ was an offering for the sins of the whole world, therefore all are to look unto him.

And he 'is a propitiation for the sins of the whole world, and hath tasted death for every man;' as in *Heb.* ii. 9. and 1 *John* ii. 2.

'And the grace of God that brings salvation, hath appeared to all men, teaching us (to wit, the true christians,) that denying ungodliness and worldly lusts, we should live soberly and godly in this present world.' *Tit.* ii. 11, 12.

Now this was and is all the true christians' teacher, the grace of God which brings their salvation, which hath appeared unto all men.

So if all men have and know salvation, it is brought to them by this grace of God, their teacher; which grace brought salvation to the church in the primitive times, and which grace brings the salvation to the true church now in our times.

Object. Now if you should enquire, or ask from whence comes this grace?

Answer. The law came by Moses to the Jews, the house of Israel, upon whom God poured out of his spirit that they might understand his law.

But this grace of God and truth comes by Jesus Christ, which hath appeared unto all men, to teach them and bring their salvation.

Now such as turn it into wantonness, and walk despitefully against the grace their teacher, unto such it does not bring their salvation, but woe is pronounced against such, as you may read in *Jude.*

For such as turn the grace of God into wantonness, deny the Lord that bought them, and deny the grace of God their teacher, which should bring their salvation.

And 'Christ, who has tasted death for every man, and was an offering for the sins of the whole world, has enlightened every man that cometh into the world;' so his light hath appeared unto all, that they might come to it, and believe in the light; and his grace hath appeared unto all men, to teach them, and bring their salvation.

Now whilst Christ was with his disciples, he sent them first to preach salvation to the lost sheep of the house of Israel, and not to go into the way of the Gentiles; and when he gave them his commission, he said unto them, 'freely you have received, freely give.'

And after Christ was risen from the dead, he gave his disciples a larger commission, and bid them then 'go into all nations, and preach the gospel to every creature under heaven.'

So God having poured out his spirit upon all flesh, that by the spirit they might understand his gospel, and by his light which enlightens all men, they might see it; and by his grace which hath appeared unto all men, they might receive his gospel which was sent down from heaven, as Peter says, and so not from men.

And the apostle said, 'God would judge the world according to his gospel, by the man Christ Jesus;' that is according to the invisible power, the everlasting gospel which is preached to every creature under heaven, according as they receive it and obey it; or do not receive it, but disobey it.

And so this everlasting gospel being preached again, and received again, as it was in the apostles' days, which brings life and immortality to light, by which we see over the devil that has darkened us from this life and immortality, who led Adam and Eve into the fall from the image of God.

And so the glorious fellowship of the gospel, and salvation is known again, and received and obeyed by us, the people of God, called Quakers, who know his voice that shakes the heavens and the earth, that that may appear, and that has appeared that cannot be shaken.

And so all people upon the face of the earth, must come to the spirit, that God has poured upon all flesh, and know the spirit in their hearts, and the truth there, that by this spirit they may be baptized and circumcised; which circumcision of the spirit will cut off sin and death, and imperfection, which has gotten into them by disobedience and transgression; and that they may worship and serve God in the spirit and in

the truth; and this spirit and truth must be in every man's and woman's heart.

And this is the worship that Christ, the spiritual and heavenly man set up above sixteen hundred years ago, when he put down the worship at the mountain, where Jacob's well was, and at Jerusalem, where the temple was.

Now in this, the standing, perfect, and catholic worship in the spirit, and in the truth, which the devil is out of, must God the Father be worshipped.

Now Christ, after he was risen, he sent the Holy Ghost, according to his promise, which should lead the disciples into all truth; and he said, 'it should reprove the world of sin, of righteousness, and of judgment.'

So all the world have a judgment, and a righteousness; but the spirit of truth, (which leads the true christians into all truth, to Christ, from whence it comes, their Lord and righteousness,) reproves the world for their sin, for their judgment, and for their righteousness.

So all the world must turn from their righteousness, their judgment, and their sin, which they are reproved of, if they will be led by the spirit of truth, which is the true christian's leader and guide into all truth.

And this is the spirit of truth that shews the true christians things to come; and this is the spirit which Christ saith, shall glorify me; 'for it shall take of mine, and shew it unto you,' to wit, the christians.

And this spirit of truth doth all the true christians witness which proceeds from the Father and the Son; and this spirit of truth leads us out of all error into all truth, all such as are led, and guided, and taught by it, up to God from whence it comes.

And so up to his teaching, for it was God that taught Abraham, Isaac, Jacob, and Moses, and all the prophets, and is not God the same? and doth not Moses say, 'would to God that all the Lord's people were prophets;' and he rebuked him that would have him to forbid them that were prophesying in the camp, as in *Numb.* xi.

And does not Isaiah say, 'all thy children shall be taught of the Lord, and great shall be the peace of thy children. *Isaiah* liv.

And does not Christ Jesus say, 'no man cometh to me except the Father, which hath sent me, draw him,' and I will raise him up at the last day.

And further Christ saith, it is written in the prophets, 'they shall be all taught of God;' every man therefore that hath heard, and that hath learned of the Father, cometh to me.

And doth not Jeremiah say by way of prophecy, speaking of the new covenant, 'I will put my laws in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his

brother, saying, know the Lord, for they shall all know me from the least of them, to the greatest of them, saith the Lord; for I will forgive them their iniquities, and I will remember their sins no more.' *Jer.* xxxi. 34.

'And I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall turn unto me with their whole hearts. *Jer.* xxiv.

And in *Jer.* xxx. 22. 'ye shall be my people, and I will be your God.

And in *Heb.* viii. doth not the apostle shew there the fulfilling the old covenant, saying, 'they shall wax old as a garment, and preacheth up the new covenant? and are not these the days that are the christian days, the days of the new covenant, wherein all shall know the Lord.

Now let all Christendom, which professes the new covenant, Christ Jesus, examine themselves; has God written his law in your hearts? Hath he put it into your minds? that you can say God is your God, and you are his people, and that you need not to teach every man his neighbour, and every man his brother, saying 'know the Lord,' and that you do all know God, from the greatest to the least of you.

So if you know this, you are under God's teachings and his work, who is at work in your hearts.

And can you say as the christians did in the apostles' days, 'we know the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; and whosoever believeth that Jesus is the Christ, is born of God; and he that believeth on the Son of God, hath the witness in himself; and he that hath the Son of God, hath life; and he that hath not the Son of God, hath not life?

Come now all you that are called christians, try your belief; are you born of God? have you the witness in yourselves? have you the Son of God? then ye have life: do ye know that ye are of God? do ye know the Son of God is come? has he given you an understanding? do ye know him that is true; to wit, Christ? and are you in him that is true? read 1 *John* v.

For the apostle said, 'after they believed, they were sealed with the spirit of promise, and they could set to their seal (that the spirit had sealed them with,) that God was true in his prophets, and in his Son, and in all his promises.'

And does not the Lord say, 'that he hath given Christ for a witness and a leader, and a commander to the people?' now, is not he come? and is he not God's true and faithful witness? and is he your leader and commander? examine yourselves. *Isa.* lv.

All that call yourselves christians, are not you to follow his leading by his power, light, and spirit, and grace, and gospel, and obey his commands?

And does not God say, 'I will give him for a light to the Gentiles, that he may be my salvation to the ends of the earth?'

So he that is the light to the Gentiles, is God's salvation to the ends of the earth.

So with the light as I said before, you may see your sins, and with the light you may see Christ your salvation.

And Christ is he that says to the prisoners, 'go forth; and to them that are in darkness, show yourselves;' and so he is the feeder of them that hunger and thirst, and the preserver, and leads them; even by the springs of water shall he guide them; as in *Jer.* xlix.

So now Christ is come, and you that are called christians will confess him; but how does he exercise his offices in you, or amongst you?

His office, as he is a counsellor; do you hear his voice from heaven, concerning your heavenly state: his office, as he is a leader to lead you out of sin and evil, and to rule in your hearts by faith, as a commander: his office, as he is a shepherd, are you his sheep? and do ye hear his voice? for Christ saith, 'I am the good shepherd, and give my life for the sheep:' and again, 'I am the good shepherd, and know my sheep, and I am known of mine.'

And 'he calleth his sheep by name, and leadeth them out: and when he hath put forth his sheep, he goeth before them; and his sheep follow him, for they know his voice.'

Now consider, doth Christ exercise this office of a shepherd amongst you? do you follow him? do ye know his voice? and doth he lead you in and out into his pastures of life? or do ye know the voice of the hireling and stranger, and follow them? which his sheep will not.

And likewise, how doth Christ exercise his office, as he is a bishop to oversee you, who is the heavenly and spiritual man, with his heavenly spirit, light, and grace, and the head of his church.

And how does Christ exercise his office, as he is a priest amongst you, who has died for you? do ye feel his blood sprinkling your hearts, and his pure water washing you, and he sanctifying of you, that he may present you holy, without spot or wrinkle, and without blemish to God.

And how do ye feel Christ exercising his office as a prophet amongst you? do you hear him in all things? doth he reveal the Father to you? for none knows him nor the Father, but by revelation? doth he open the book of conscience to you? and the book of the law, and the book of the prophets, and the book of parables, and the book of life? that you may see your names written in the book of life, and Christ, the end of the law and the prophets, and the sum and substance of all, who is the 'rock of ages,' your rock in this age to build upon, who is the foundation of many generations, and the foundation of the prophets and the apostles, and your foundation now to build upon.

And how doth he exercise his kingly office amongst you, or in you? doth he rule in your hearts by faith? as he did in the church in the primitive times: so is Christ the heavenly and spiritual man your ruler, by his power, and faith, and spirit, and grace in your hearts.

And doth not the apostle bid the church in his days, to 'look unto Jesus the author and finisher of their faith: and now must people look any where else, but to Jesus the heavenly and spiritual man, to be the author and finisher of their faith. Is there any faith that will save, but that which Jesus is the author of? 'who purifies their hearts, and gives them access to God; or can they please God in any other faith, but this which Jesus Christ is the author of? and is not this the faith that all the saints are to contend for? which is holy, precious, pure, and divine, which Christ the holy and spiritual man is the author of; and is not this the one faith which they have from the one Lord? who is the one baptizer with his one baptism, into one body, by one spirit, who thoroughly purgeth the floor of men and women's hearts, and 'burns up the chaff with unquenchable fire, and gathers his wheat into his garner:' and so are not all the true christians to walk in the steps of this faith? which is the faith of Abraham, which is the gift of God; and 'Jesus is the author of it,' in which faith they have all unity.

And is not this the faith that works by love?

And doth not the apostle tell the church of the Corinthians, that if they had not love, all their prophesying and their speaking, 'though with the tongues of men and angels, yet if they had not charity, (or love,) it was but as sounding brass, and tinkling cymbals.'

And now let Christendom see and examine themselves, whether they have had love one to another, who have the tongues, and can speak and understand history and languages with them; yet if ye have not this love and charity, are ye not as sounding brass and tinkling cymbals: though ye may have all the scriptures from Genesis to the Revelations; yet being out of this love, ye are but as sounding brass, and as tinkling cymbals.

And doth not the apostle say to the church of the Galatians, 'he that is born of the flesh, persecutes him that was born of the spirit;' and mark, is it not even so now?

Doth not he that is born of the flesh, succeed his forefathers in persecution of him that succeeds in the birth of the spirit, in the spiritual wisdom, in the spiritual way, and in the spiritual worship; in the spiritual praying, and in the spiritual baptism, and spiritual circumcision; and walking in the spirit, and living in the spiritual fellowship, the spirit that leads all the sons of God, that keep the testimony of Jesus, the spirit of prophecy; that keep the precious, divine, and holy faith, which Jesus is the author and finisher of, who is led by this spirit of truth:

that Christ promised before his resurrection he would send after his resurrection, which leads his disciples, his learners into all truth: are not these the children of the free woman, 'Jerusalem that is above, the mother of us all?' and are not these them that are persecuted by the birth of the flesh?

So these true christians and sons of God, that are led by the spirit of God, cannot own any mother below, but Jerusalem that is from above.

So let Christendom see whether they have not been of that birth that persecutes him that is born of the spirit, and gone contrary to Christ's commands, who says, 'love one another,' and 'love your enemies;' and let their teachers see whether they have not gone contrary to Christ's commands, who said, 'freely ye have received, freely give;' and when they had returned back, and had done their message, Christ asked them, 'whether they lacked any thing? and they told him no.'

And the apostle Paul that was converted after Christ was risen; he said, 'he coveted no man's silver or gold, nor apparel, but laboured with his own hands, that he might keep the gospel without charge,' and therein was his glory.

And now have ye succeeded the apostles in their heavenly birth, and in obedience to his command and example aforesaid?

And Moses said, 'would all the Lord's people were prophets,' who was a judge, a captain, and a leader.

And I would to God that all the kings and rulers of the earth were of his mind.

And does not the apostle say, 'that God would pour out his spirit upon all flesh, and his sons and daughters should prophesy, and the old men should dream dreams, and the young men should see visions,' &c.

Now, what is the matter? seeing God doth 'pour out his spirit upon all flesh,' that your sons and daughters do not prophesy, and that your old men and young men, and hand-maids and servants have not their dreams and the visions of God. Is it not because that you vex, and quench, and grieve the spirit of God, and rebel against it in your hearts, and so comes to be the birth of the flesh, and persecutes him that is born and led by the spirit?

And doth not Christ say, 'as ye would that men should do unto you, do ye also to them likewise?' and christians, if 'they love them only that love them again, what thanks was this?' for sinners do so; or 'do good unto them that do good unto you again?' sinners did so: but Christ says, 'you must love your enemies, and do good unto them that hate you.' *Luke* vi.

And doth not James tell you, that if you fulfil the royal law, according to the scripture, 'thou shalt love thy neighbour as thyself?' *Jam.* ii.

And how doth he exercise his kingly office amongst you, or in you? doth he rule in your hearts by faith? as he did in the church in the primitive times: so is Christ the heavenly and spiritual man your ruler, by his power, and faith, and spirit, and grace in your hearts.

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And doth not James tell you, that if you fulfil the royal law, according to the scripture, 'thou shalt love thy neighbour as thyself?' *Jam.* ii.

Now if you love your neighbour as yourselves, ye will not persecute about religion.

And let all nations in Christendom, and elsewhere, consider this; let no neighbour sect in Christendom (as there is many,) persecute, kill, or banish, prison, or spoil the goods of his neighbour sect about religion, because he will not be of his religion, and of his faith: for the apostle tells you, 'they themselves had not power over the saints' faith:' for 'if you do unto all men as you would have them do unto you,' which is Christ's and the apostles' doctrine, you would not have any to banish, prison, kill, or spoil your goods, concerning your religion; then pray see you do not so unto others, and see if you can keep this royal law: for would you have the Turks, or Tartars, or Jews to kill, or imprison, or spoil your goods about your religion? you say no; then do not you do so to them, nor to one another that are called christians, that may differ from you in your religion? for you would not be so served yourselves, seeing that the conformity lies to the image of God, to which all must be conformable; and in that the true uniformity lies; and unto his righteousness and holiness as man was in before he fell: and this is Christ's and God's work to create them anew, and renew them again into his image: and 'God is the rewarder of all them that diligently seek him, and he will judge every man according to his works.' *Rev.* xx. 13.

And behold, saith Christ, 'I come quickly, and my reward is with me, to give every man as his works shall be.' *Rev.* xxii.

And Christ saith, 'the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.'

And the apostle tells the church of the Corinthians, 'every man shall receive his reward according to his own labour.' 1 *Cor.* iii.

And the apostle said concerning Alexander the copper-smith, which did him much evil, 'the Lord reward him according to his works.' 2 *Tim.* iv.

And Christ saith, 'let the tares and the wheat grow together, until the harvest, which is the end of the world, lest they pluck up the good seed with the bad;' after he had sown the good seed, and the wicked one came and sowed the tares; for Christ is the good seedsman, and the devil is the wicked seedsman.

And he tells them the 'harvest is the end of the world;' and then he will send his angels to sever the wheat from the tares.

And Christ reproved the servant, 'whose Lord had forgiven him his debt, who would not forgive his fellow-servant.'

And do not you often say in the Lord's prayer, 'forgive us as we do forgive them that trespass against us?' and so you ask the Lord to forgive you your trespasses, no more but as you do forgive others that have trespassed against you.

And then consider, all you that do not forgive, whether you can expect any forgiveness.

So Christ hath enlightened all, and his grace hath appeared unto all men, and he hath promised to pour out his spirit upon all flesh, and 'his gospel is preached to every creature,' and he 'hath tasted death for every man.'

It is he that will reward every man according to his works.

And there is a day, 'when God will judge the secrets of all men by Jesus Christ, according to the gospel which is preached to every creature under heaven.' *Rom.* ii. 16.

And 'he hath appointed a day in the which he will judge the world in righteousness, by the man Christ Jesus, whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised Christ from the dead.' *Acts.* xvii.

And Christ shall judge the quick and the dead at his appearing.

So all judgment is committed unto the Son; and Christ saith, 'judge not, lest ye be judged;' for with what judgment ye judge, ye shall be judged; and with what measure you meet, it shall be met to you.

So 'let the beam be plucked out of your own eyes, before ye go to pluck the mote out of your brother's eye;' for ye are all brethren in Adam.

And James tells you, 'you must not speak evil one of another; for he that speaketh evil of his brother, and judges his brother, speaks evil of the law, and judges the law:' but if thou judgest the law, thou art not a doer of the law, but a judge.

And James saith, 'behold the judge standeth before the door.'

Mark, what judge is this? and what door is this? *Jam.* iv. 11, 5, 9.

Here you may see, Christ is the judge of every man, according to his works; and if ye hate his light, and turn his grace into wantonness, and quench his spirit, and rebel against the Holy Ghost, as the Jews did; though you may make a profession of the scripture, and not walk in the life that gave them forth, yet God and Christ will judge you, and reward you according to your works, (and every man,) whether they be good or evil.

So let all christians give over the work of persecution, and cast forth that birth that is born of the flesh, which will persecute; for he must not be heir with him that is born of the spirit.

And therefore, as the apostle saith, 'cast forth the bond-woman and her son, for he must not inherit the kingdom, and the world that hath no end.' *Gal.* iv. 30.

I say, the kingdom of God, that stands in righteousness and joy in the Holy Ghost; they that are led by the Holy Ghost, inherits this.

And this first birth of the flesh you must cast forth by the spirit of God.

For Christ tells you, 'you must be born again, before ye can enter into the kingdom of God.'

And of this birth I fear many that profess themselves christians, are as ignorant of as Nicodemus.

But 'turn at my reproof,' saith the Lord, 'and behold I will pour out my spirit upon you, and I will make known my words unto you.'

Now if you will turn at the reproofs of God's spirit, ye will come to know his words, and know this birth of the spirit. *Prov.* i. 22.

And did not Moses say, 'that God was the God of the spirits of all flesh.' *Numb.* xvi. And did not the apostle say, 'that in God we live, move, and have our being, as some of you poets have also said.'

And in *Numb.* xxvii. again, did not Moses call the Lord, 'the God of the spirits of all flesh.'

And so is not all your eyes to look up unto the Lord God, the creator of all, and the life of all; that gives breath unto all, that in him they may live, and move, and have their being.

And the Lord is not slack concerning his promise, but is long suffering towards us, not willing that any should perish, but that all should come to repentance. 2 *Pet.* ii.

For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God; mark, that Christ might bring us to God, 'being put to death in the flesh, but quickened in the spirit;' by which, to wit, the spirit; 'Christ also went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, whilst the ark was preparing, wherein few, that is, eight souls were saved.' 1 *Pet.* iii. and the rest were drowned.

And now consider, has not the long suffering of God waited upon Christendom, and all others; and do ye think that Christ now by his spirit does not preach to the disobedient, and the spirits in prison; and consider, all that are disobedient to the spirit of God, are not your spirits in prison?

And was not the old world overthrown by water, and they perished for their rebellion and disobedience to God? and do ye not think, that by the same word and power, that the heavens and earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

So be not ignorant of this one thing, 'that one day is with the Lord as a thousand years, and a thousand years as one day:' and therefore as the Lord destroyed the old ungodly world by water, so will he destroy the ungodly world in the lake of fire.

And so here ye may see Christ by his spirit was a preacher to the spirits in prison, in the days of Noah to the old world; and now he is a

preacher by his spirit unto the spirits that are in prison, in you that disobey it.

For does not James tell you, 'that the judge stands at the door;' What door is this? Is it not the door of your hearts, minds, and souls?

And does not John say to the seven churches, seven times, 'he that hath an ear, let him hear what the spirit saith to the churches? and was not this the spirit of Christ, whom John saw walking in the midst of the seven golden candlesticks, which are the seven churches?

And does not John the divine say of the Son of God, 'that he stands at the door and knocks?' and saith if any man will hear my voice and open the door, I will come into him, and sup with him, and he with me.' *Rev.* iii.

So what door is this that Christ knocks at? is it not the door of your hearts, minds, and souls? and therefore, do not you stop your ears, and close your eyes, like the pharisees, but hear Christ's voice, by turning at the reproofs of his spirit and his light; and then he which hath enlightened you 'will come in, and sup with you, and you with him.'

And Christ tells Pilate, when he was examining him, 'for this cause came I into the world, that I should bear witness unto the truth, and every one that is of the truth heareth my voice; mark this, every one of you christians, every one of you that is of the truth, heareth Christ's voice; but you that are not of the truth, heareth not his voice, and will say there is no hearing of his voice nowadays.

And Pilate, the governor, said unto Christ, 'what is truth?' and I fear that there is too many that are called christians, that crucify Christ to themselves afresh, that may say as Pilate did, 'what is truth?' so much are they strangers to it. *John* xviii.

And therefore, as the apostle saith to the Corinthians, 'examine yourselves, whether ye be in the faith,' to wit, that faith 'which Jesus Christ is the author and finisher of,' which is holy, divine, and precious, and prove your own selves. 'Know you not your own selves, how that Jesus Christ is in you, except ye be reprobates?' 2 *Cor.* xiii.

So examine and prove yourselves.

Now if you do say, with what, and how shall we examine and prove ourselves? the apostle tells you, 'God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus; but we have this treasure in earthen vessels,' that the excellency of the 'power may be of God, and not of us.'

So this light that shines in your hearts, will give you the knowledge if you will come to it; and they that doth truth will come to it, that with the light he may see his works, how they are wrought in God; and it will give them the knowledge of the glory of God in the face of Christ

Jesus, where he hath received the light, which is the life in him, the word. 2 *Cor.* iv. and *Job* i. 4. and *Job* iii. 21.

And the Lord God has promised and hath fulfilled, and is fulfilling his promise: 'I will give them one heart, and I will put a new spirit within them, and I will take away the stony heart out of their flesh, and they shall walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God.' *Ezek.* xi.

And in *Ezek.* xviii. 'cast away from you your transgressions, and make you a new heart and a new spirit,' &c.

And I will put my spirit in you, and ye shall live,' saith the Lord; and I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols I will cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.' *Ezek.* xxxvi. 37.

And now, consider, ye christians, do ye witness this spirit? and this new heart, which all the true christians doth.

And the Lord said, 'that his sheep hath been scattered, and they have wandered through all mountains, and from mountain to hill; and he will seek his sheep, and I will feed them in a good pasture,' saith the Lord, 'and cause them to lie down, and I will set one shepherd over them, and he shall feed them, and he shall be their shepherd.' *Ezek.* xxxiv.

And is not this Christ, who is the only feeder of his sheep?

And does not Solomon acknowledge, 'how God taught Israel the good way wherein they should walk.' 2 *Chron.* vi.

And does not David say, 'the Lord is my shepherd, I shall not want, he maketh me to lie down in green pastures, he maketh me to lie down beside the still rivers; he restoreth my soul, and leadeth me in the paths of righteousness for his name's sake?'

Now, can you say so, that are called christians, and acknowledge David's teacher as he did, and that the Lord is your shepherd, and that you do not want?

And David said, 'O, God thou hast taught me from my youth, and hitherto have declared thy wondrous works.' *Psalm* xvii.

I have not departed from thy judgments, for thou hast taught me; 'how sweet are thy words unto my taste, yea, sweeter than the honey-comb to my mouth.' *Psalm* cxix. 102.

Now, ye christians, consider this, here David acknowledged God's teaching, and how sweet his words were to him: but are God's words so sweet unto you? and do you hear God and Christ's voice?

And in *Prov.* iv. 11. 'I have taught thee in the way of wisdom, I have led thee in the right path.'

And the Lord said, I have taught Ephraim also to go; and when Israel

was a child I loved him, and called my Son out of Egypt, taking them by their arms, but they knew not that I healed them.' *Hos.* xi. 1, 3.

And so ye may see here how they acknowledged the Lord's teaching.

And the apostle said, 'I neither received the gospel of man, neither was I taught it, but by the revelation of Jesus Christ.' *Gal.* i.

Here the apostle acknowledgeth, both how he was taught it, and how he received the gospel.

And the apostle tells the church, 'as touching brotherly love, ye need not that I write unto you,' for ye yourselves are taught of God 'to love one another.' 1 *Thes.* iv. 9.

Mark, here the church of the Thessalonians were under God's teaching, and so let all that call and count themselves christians, see if they be under God and Christ's teaching, who is love, and teaches them to 'love one another,' for it is the wicked one that teacheth them to hate one another; and John tells you, 'he that loveth not his brother is not of God.'

And the apostle bids them 'hold fast the word as they had been taught, that they may be able with sound doctrine to exhort and convince the gainsayers, not to persecute the gainsayers.' *Tit.* i. 9.

And John tells the church in his general epistle, 'the anointing which ye have received of him, abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you all things, and is true, and is no lie; and even as it hath taught you, ye shall abide in him: and these things I have written unto you concerning them that seduce you.' *Epist.* i. 2.

And now, let all that are called christians, see if they are not seduced from this ANOINTING WITHIN, which the true church received from the holy one, and whether they are not seduced from this teacher which John did direct the true church unto.

And you may see how the Lord taught Moses and Aaron, and what words they should speak to Pharaoh. *Exod.* iv.

But Moses said, 'like unto me will God raise up a prophet, him shall ye hear in all things:' now consider, all ye christians, whether do ye believe that God hath raised up this prophet Christ Jesus? and if so, whether do ye hear him? who remains in the heavens till all things be restored. And consider how he doth restore, and by what? for such were restored that sat in the heavenly places in Christ Jesus.

And David saith, 'O, how I love thy law, it is my meditation all the day: through thy commandments, thou hast made me wiser than my enemies; I have more understanding than all my teachers, thy testimonies are my meditation: I understand more than the ancients, because I kept thy precept.' *Psalm* cxix. 99.

Now consider, who was David's teacher that he did thus profit?

'Thus saith the Lord, thy redeemer, the holy one of Israel, I am the Lord thy God, which teaches thee to profit, which leadeth thee by the way thou shouldst go.' *Isa.* xlviii. 17.

So here you may see God is both the leader and teacher, that teacheth his people to profit.

And therefore all ye christians consider, how is Christ your leader and teacher? For we must tell you, the Lord God doth not change, nor his Son, and he is come to teach his children himself, who teaches them to profit, 'and the manifestation of the spirit of God is given to every man to profit withal.' 1 *Cor.* xii. 7.

And the Lord said to David, 'I will instruct thee and teach thee in the way thou shouldst go; I will guide thee with my eye, and therefore be glad in the Lord, and rejoice ye righteous, and shout for joy all ye that are upright in heart.' *Psalm* xxxii.

Now here you may see the Lord God was the instructer and the teacher in his own way, and guides his people with his eye, which is spiritual.

And David said, 'Good and upright is the Lord, and therefore will he teach sinners in the way, the meek will he guide in judgment, and the meek will he teach his way; what man is he that feareth the Lord, him shall he teach in the way that he shall choose; his soul shall dwell at ease and his seed shall inherit the earth; the secrets of the Lord are with them that fear him, and he will shew them his covenant.'

And David desired God's teaching, and said, 'He was the God of his salvation, and on him he would wait all the day.'

And therefore, oh, that men, called christians, would come to this meekness, and the fear of God, that they might come under this teaching, and under the guidance of his spirit, and have his secrets revealed to them.

And ye may see that God is not the teacher only of his people, but he will teach sinners if they will hearken to him. *Psalm* xxv.

And David said, 'though my father and mother should forsake me, yet the Lord will take me up; and teach me thy way, O Lord, and lead me in a plain path.' *Psalm* xxvii.

And here again you may see how David doth exalt the Lord's teaching.

And again, David desired the Lord to teach him to do his will, 'for thou art my God, and thy spirit is good, lead me into the land of uprightness.' *Psalm.* xliii.

So here you may see David delighted in God's teaching, and set it forth upon record, that all God's people might do the same.

And again: 'thus saith God the Lord, he that created the heavens, and stretched them out, and spread forth the earth, and that which cometh out of it; he that giveth breath to the people in it, and spirit to them that walk therein: I, the Lord, have called thee in righteousness,

and will hold thy hand and keep thee, and will give thee for a covenant of the people, and for a light to the Gentiles, to open the blind eyes, and to bring the prisoners out from the prison, and them that sat in darkness, out of the prison-house.' *Isa.* xlii.

Now hear, O Christendom, this is Christ Jesus, whom God hath given for a covenant of the people, and a light to the Gentiles, who has opened our blind eyes, and has brought us prisoners from the prison, and brought us that sat in darkness, out of the prison-house; glory and praise can we sing unto the Lord through Jesus Christ, and say that there is no salvation by any other name under the whole heaven, but by the name of Jesus.

And the Lord saith, 'I will pour water upon him that is thirsty, and floods upon the dry ground; and I will pour my spirit upon thy seed, and my blessing upon thy offspring, and they shall spring up as amongst the grass, as willows by the water-courses.' *Isa.* iv. 4.

And these heavenly eternal riches do we witness, and all do, that are under God and Christ's teaching.

But we fear that this prophecy is come to pass upon many in Christendom, as in *Isa.* xxix. 'the Lord hath poured out upon you the spirit of deep slumber, and has closed your eyes; the prophets, and the rulers, and the seers, has he covered, and the vision of all is become unto you as the words of a book that is sealed.'

And what was the cause they could not read the book? 'because they drew nigh unto the Lord with their lips, but their hearts were far off him; and they honoured him with their lips, but have removed their hearts far from me,' saith the Lord, 'and their fear towards me is taught by the precepts of men.'

And these were such as rebelled against God's spirit, that was poured out upon them.

And therefore, would the Lord proceed to do a marvellous work amongst such people; for the wisdom of their wise shall perish, and the understanding of the prudent shall be hid.

And therefore, you may see what David says: and the Lord says, 'the sacrifices of God are a broken spirit, a broken and a contrite heart, O, God, thou wilt not despise.'

Now let us see if all that profess themselves christians, have this sacrifice which God will not despise. *Psalm* li.

And the Lord saith, 'say unto them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, he will come with a recompence, he will come and save you; then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame leap as a hart, and the tongue of the dumb shall sing.' *Isa.* xxxv.

So all christians that can witness the Lord is come to 'dwell in them, and walk in them,' and 'their bodies are the temples of God; their blind eyes are opened, and their deaf ears are unstopped, and the lame does leap, and the tongue of the dumb is loosed, and sings praises to God: 'for he makes waters in the wilderness, and streams in the desert, and springs in the parched ground; and such know God's high way, and it is called the way of holiness, the unclean shall not pass over it.'

Here is the holy way to God, Christ Jesus, who bruises the serpent's head, that has separated betwixt man and God, and made him and his way unholy; and so through Christ, man comes again to God.

And hear what the Lord saith, in Isaiah, to such as will not hear when the Lord calls, and choose their own ways, and forsake the Lord's: 'I also will choose their delusion, and will bring their fear upon them, because when I called, none did answer, and when I spoke, none did hear; but they did evil before mine eyes, and chose that in which I delighted not.'

And therefore let all that are called christians, consider this, that say there is no hearing God, nor Christ's voice now, for he has poured his spirit upon you, that ye might understand it, and hear it.

And Christ tells you after he was risen, that he stands at the door and knocks, and if any man will hear his voice, he will come in and sup with them, and they with him.

Now God and Christ calls, but ye will not answer; and if he speak to you by his power and spirit, ye will not hear, nor follow Christ, which is the way to God, but choose your own ways; therefore, what can ye expect but delusion. *Isa.* lxvi.

And now, those that would not hear when God spoke to them, nor answer when he called, 'they cast them out that trembled at God's word, from amongst them, and hated them for the Lord's name sake;' and then said unto them, let the Lord be glorified: but saith the Lord, he shall appear to your joy, to wit, those that trembled at his word, but they shall be ashamed.

But whom shall the Lord and his Christ teach knowledge? and whom shall he make to understand doctrine? 'them that are weaned from the milk, and drawn from the breast.' *Isa.* xxviii.

Now let all christians consider what milk and what breasts this is, seeing the babes that are born again of the immortal seed, 'feeds upon the sincere milk of the word.'

And the Lord saith unto Jeremiah, 'behold the days come, I will make a new covenant with the house of Israel and Judah, not according to the old, that I made with their fathers in the day I brought them out of Egypt, which covenant they broke: but this is the new covenant that I will make with them,' saith the Lord. 'I will put my

laws in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother; saying, know the Lord, for they shall all know me, from the least of them unto the greatest.' *Jer.* xxxi.

So now all the christians that do profess the days of this new covenant, Christ Jesus: hath God written his laws in your hearts, and put them in your inward parts, and your minds? do not ye need to teach every man his neighbour, and his brother? saying, 'know the Lord:' do ye all know the Lord, from the least to the greatest of you, by Christ Jesus the new covenant? so that the knowledge of the Lord doth cover the earth, as the waters does the sea, that it shall be the uppermost in you: are ye in this high, and glorious, and everlasting covenant? and can say that God is your God, and ye are his people? and you do see the end of the old covenant, and its days, which was to the outward Jews; and they are the true Jews which are the true christians in spirit, 'that serves God in the newness of the spirit, and not in the oldness of the letter.' *Rom.* vii. 6. and ii. 28, 29.

And in *Micha* iv. where the Lord saith, 'many nations shall come and say, come, let us go up to the mountain of the Lord, the house of the God of Jacob, and he shall teach us of his ways, and we will walk in his paths, and they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid, the mouth of the Lord of hosts hath spoken it.'

And now you may see, here are nations that will come under God's teaching, who teacheth them his way and path to walk in; and they that are under God's teaching, do sit under Christ the vine, and are grafted into him, and they that abide in him will bring forth fruit.

And let all of Christendom take heed lest the saying of Hosea the prophet, do not come upon them.

'Upon whom the day of visitation will come, and the day of recompence will come, that say the prophet is a fool,' and the spiritual man mad; and say there are no prophets nor spiritual men now in their days;' as you may see in *Hosea* ix.

And these are such as quench the spirit; for though the Lord poured out his spirit upon the house of Israel, and it is said, 'he gave them his good spirit to instruct them, yet they rebelled against it.' *Neh.* ix. 20.

And Stephen said to the high-priest and council of the Jews, in his examination, 'ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your forefathers did, so do ye.' *Acts* ix. 51.

And therefore, let all christians take heed of resisting the Holy Ghost, which reproves them of their sin, righteousness, and judgment; which

Holy Ghost, the Comforter, the Father doth send in Christ's name, which did teach the apostles and the saints all things, and brought to their remembrance whatsoever Christ had declared unto them, which Holy Ghost did come according to Christ's promise, as in *Acts* ii.

And Christ said to his disciples, when they should be called before magistrates for his name's sake, he bade them, 'take no thought what to answer, for the Holy Ghost shall teach you in the same hour what ye ought to say.'

So here the Holy Ghost was their teacher. *Luke* xx.

But you may see often the prophets and Christ speaks to the Jews, 'how they stopped their ears, and closed their eyes, and would not see with their eyes, nor hear with their ears, lest they should be converted, and he should heal them; and such rebelled against the good spirit, that God gave them to instruct them, and resisted the Holy Ghost:' and it is well if too many of you, called christians, do not so now: but some there are that say, they have not the same Holy Ghost and power, as the apostles had; then they cannot pray in the same Holy Ghost, nor have the same comfort and fellowship in the Holy Ghost, as they had, nor be led into all truth.

And it is said in *Isa.* xxvi. 9. 'with my soul have I desired thee in the night, to wit, the Lord; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.'

So my desire is, that all christians were of this spirit and mind; and if all flesh will not obey this good spirit which strives with them all, when his judgments are come into the earth, that will make them to learn righteousness.

For, 'lo, he that formed the mountains, and created the winds, and declareth unto man what is his thoughts, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord of hosts is his name.' *Amos* iv. 30.

Surely this might convince all men, that God is a God at hand, that sheweth unto them their thoughts by his good spirit.

And God strove with the old world, his spirit, and they grieved him, but at last he overthrew them: and God strove with the Jews by his spirit, which he had given them to instruct them, but they rebelled against it, so as at last he overthrew them also.

And now God hath sent 'his Son to die for all,' and his gospel is preached to all nations, and every creature under heaven; and Christ hath enlightened all with the light, which is the life in the word, which was in the beginning, and God hath poured out his spirit upon all flesh: 'and the grace of God which brings salvation, hath appeared unto all men, to teach them,' and bring their salvation.

And now, if christians and others do hate the divine light of Christ, and quench his spirit, and turn his grace into wantonness, and walk despitefully against it, and resist the Holy Ghost, which reproves them of their sin, righteousness, and judgment, which is the leader of Christ's disciples into all truth, and teacher, and comforter.

I say, let all Christendom take heed lest God Almighty overthrow them, as he did Sodom and the old world, and the Jews, and mingle them amongst the heathens, as he did them; 'for such as have the form of godliness, and deny the power thereof, are to be turned away from, by all God's people.

And also it is said in *Mich.* vi. 'he, to wit, the Lord, hath shewed thee, O man, what is good, and what the Lord requireth of thee, to do justly, and love mercy, and to walk humbly with thy God.'

Now let all Christendom consider this, high and low, what God Almighty hath shewed unto you, and what he requires of you. First, he hath shewed you what is good, that ye might shun the evil: here God is your teacher and shewer of what is good. Secondly, what God doth require of you, after he hath shewn you the good, to wit, to do justly, to love mercy and walk humbly with God.

Here God shewed man his duty, both to God and man, and how to walk before God and man; here God is your teacher by his spirit, if ye will hear his voice, and hearken unto him who shews you this.

Now the Jews made a great profession of the scriptures in the Old Testament, and said 'God was their Father, but Christ told them, if God was their Father, they would love him, for he proceeded from the Father.

And further, Christ said unto them, 'he that is of God heareth God's words; ye therefore, are not of God, because ye hear them not.'

And therefore, says Christ to the Jews, 'ye are of your father the devil, and the lust of your father ye will do; [mark, ye will do,] for the devil was a murderer from the beginning, and abode not in the truth, because there was no truth in him;' when he speaks a lie, he speaks of his own; for he is a liar and the father of it.

Now these Jews that were erred from the spirit, and rebelled against it, which God had poured upon them, could profess the scriptures, and that God was their Father; but Christ said, 'ye are of your Father the devil, who was a murderer, and his lusts ye will do;' and they did it, for they murdered Christ. *John* viii. 42, to 48.

And therefore, let all Christendom take heed, lest they err from this spirit which God hath poured upon all flesh; then they go from the spirit of truth, and do the devil's lusts, like the Jews, that crucified Christ without the gates, and they come to crucify to themselves Christ afresh, and then persecute and murder his saints, where he is manifest.

And the apostle saith, in *Acts* iii. 'that Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things; whatsoever he shall say unto you; and it shall come to pass that every soul that will not hear that prophet shall be destroyed from amongst the people.'

And further, the apostle saith, 'that all the prophets from Samuel, and those that followed after, as many as have spoken of him, likewise foretold of these days, to wit, the days of Christ.' *Acts* iii.

And so 'Moses as a servant, was faithful in his house;' but Christ, as a Son, is over his house, whose house we are, says the apostle to the church in the primitive times.

Wherefore, as the Holy Ghost saith, 'to-day, if ye will hear his voice, harden not your hearts.' *Heb.* iii.

But you may see whose voice we must hear, the voice of Christ, the voice of this prophet, whom God hath raised up, and not man; Christ the Son of God, who is over his household, and they that do not hear his voice, hardens their hearts, and therefore, the Holy Ghost saith unto you, 'whilst it is called to-day hear his voice,' and therefore, ye must not put it off till to-morrow, for ye may be dead before to-morrow.

'And they that despised Moses's law, died without mercy, under two or three witnesses; how much sorer punishment suppose ye, shall they be thought worthy of, who have trodden under foot the Son of God and counted the blood of the covenant wherewith he was sanctified, an unholy thing, and have dealt despitefully unto the spirit of grace,' as in *Heb.* x.

Oh! therefore, all ye called christians, take heed, do not despite unto the spirit of grace, but let it be your teacher to season your words, and establish your hearts, and it will bring your salvation.

For the true church, in the primitive times, entered into the holiest by the blood of Jesus, by the new and living way; and Christ was their high priest over the household of God, which all true christians were then, and are now, that were the true church.

And the apostle told them, 'that they were come to Mount Zion, and unto the city of the living God, and to the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly, the church of the first born, written in heaven, and to God the judge of all, and the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling,' &c.

'So if they did not escape, that refused him that spoke on earth, much less shall we escape says he, if we refuse him, to wit, Christ that speaks from heaven.'

So you may see here what the true church was to come to in the

primitive times, and whom they were to hear, the prophet whom God had raised up; and this was after Christ was risen.

And now let Christendom examine themselves, and see 'if they be come to Mount Zion, and to the heavenly Jerusalem, and to the innumerable company of angels,' and to the general assembly and church of the first born written in heaven, and to the 'spirits of just men made perfect, and to Jesus the Mediator, and to the blood of sprinkling;' and that they do not turn away from hearing Christ that speaks from heaven. *Heb.* xii. 'For he stands at the door and knocks.' *Rev.* iii.

And the apostle saith, 'such an high priest became us (to wit, Christ,) who is holy, harmless, undefiled, separate from sinners, and is made higher than the heavens.' *Heb.* vii.

Now this is the priest and prophet which is over God's house, and becomes it; and all the true christians that hear Christ's voice, are his house; so the true christian's high priest is holy, harmless; he will do none hurt, but good; he is undefiled, for he leads out of defilement; he is separate from sinners, for no guile nor sin is found in his mouth; he is made higher than the heavens, and higher than Aaron's priesthood, and higher than all the priesthoods made at schools; and 'he remains in the heavens, until all things be restored,' and he is restoring by his light, spirit and power, up unto himself: and they that are restored 'sits in the heavenly places in Christ Jesus.' *Ephes.* ii. 6.

So God was the teacher of Adam and Eve in paradise, and as long as they kept under his teaching they were happy.

The serpent was the false and second teacher, and Adam and Eve hearkening unto him, and forsaking God's teaching, they lost paradise, and became unhappy.

And God said, 'the seed of the woman shall bruise the serpent's head, who is the head of all false teachers.

And so as the apostle said, 'God at sundry times, and in divers manners spoke unto our fathers by the prophets; but in these last days he hath spoken unto us by his Son.'

So God spake to the prophets before the flood, and after the flood, and in the time of the law; but now in these last days (the christian days,) 'he hath spoken unto us by his Son:' us, the church, the true christians; so he is the speaker now to all the true christians.

And so Christ, 'by whom all things were made, he was the first, and he is the last;' and he is the Quakers' first speaker, and the last; for God hath spoken unto us by his Son, that God, who was the speaker unto, and teacher of Adam and Eve in paradise before they fell: and the serpent that was the false teacher and speaker, Christ bruises the head of him, and through death destroyed him the power of death, to wit, the devil.

And I say again, God hath spoken unto us by his Son, who renews us up in the image and likeness of God, in righteousness, and holiness, as Adam and Eve were in, before they fell.

So the same God that was the speaker unto Adam and Eve in paradise, has spoken unto us by his Son, who was the speaker to the church in the primitive times; glory to God forever.

And all must hear him, and believe in him, and follow him, in the life.

And therefore, hearken to his voice, and take heed ye be not found in the spirit of deep slumber, as the Jews were in; and have eyes, and see not, and ears, and hear not; and that your outward things and inventions be not a snare and a trap to you, like unto the Jews' table, whose table was made a snare, and a trap, and a stumbling block, and a recompence unto them: though they talked of God and Christ, yet they did not receive him when he came. And you, called christians, talk much of Christ, and that he is come, but if ye have him not, ye have not life; and if he be not in you, ye are reprobates.

And therefore, 'quench not the spirit of God, nor hate his light, but believe in it,' as Christ commands, and mind what the righteousness of faith speaks; 'the word is nigh thee, even in thy heart, and in thy mouth, to obey it, and do it; and that is the word of faith which we preach,' saith the apostle.

Now if all Christendom had continued in this word of faith in their hearts and mouths, the apostle preached and obeyed it, and done it, they had been all reconciled to God, and to the scriptures, and one to another.

And the 'holy men of God gave forth scriptures, as they were moved by the Holy Ghost;' and Christ saith, 'it is the Holy Ghost that leads into all truth.'

So none can be led into all truth but by the same Holy Ghost that spake forth scriptures, and such come to sit under God and Christ's teaching.

And Christ has ended the worldly sanctuary, and the tabernacle made with hands, as you may see in the *Hebrews*.

And Stephen told the Jews that much adored the outward temple: Solomon says, he built an house, 'howbeit, the Most High dwells not in temples made with hands,' as saith the prophet. *Isa.* lxvi. 'Thus saith the Lord, heaven is my throne, and earth is my footstool; where is the house that ye built unto me? where is the place of my rest? for all those things hath my hand made, and all those things have been,' saith the Lord; 'but to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word.'

And Solomon, that built the temple, said, 'behold, the heaven of heavens cannot contain thee, much less this house that I have built.' 2 *Chron.* vi. and *Acts* vii.

And the apostle Paul saith, *Acts* xvii. 'God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is he worshipped with men's hands, as though he needed any thing: seeing he giveth to all life and breath, and all things; and hath made of one blood, all nations of men to dwell upon the face of the earth,' &c.

And the apostle saith, in 1 *Cor.* vi. 'what, know ye not that your bodies are the temples of the Holy Ghost, which is in you, which ye have of God, and ye are not your own.

And in 2 *Cor.* vi. 'for ye are the temple of the living God,' as God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people; for ye are bought with a price, to wit, the blood of Christ, therefore glorify God in your bodies, and with your souls.'

And now this is every true christian's duty, that are sensible of the price that Christ has paid for them, and are come under God and Christ's spiritual and heavenly teaching; and know that they are not their own, but Christ's that has bought them, to 'glorify God in their bodies and spirits, which are God's,' who gave them for that end to glorify him withal.

'And no man can say that Jesus is the Lord, who was conceived by the Holy Ghost, (but by the Holy Ghost.') 1 *Cor.* xii.

'And let every man that nameth the name of Christ, depart from iniquity.' 2 *Tim.* ii. 19.

So let all that are called christians, first see that they are in the Holy Ghost, and that they do not resist it, and that they call Jesus Lord; that is, call him Lord with, and in the spirit of truth, that leads them into all truth.

Secondly, Let every one mark, the command is general; 'let every one that names the name of Christ, depart from iniquity:' and when they have departed from iniquity, then let them name the name of Christ, and then they will not take God and Christ's name in vain, but know him their teacher, 'that makes an end of sin, and doth finish transgression, and makes reconciliation for iniquity, and brings in everlasting righteousness, who is the way to the Father, and is the prophet that is to be heard in all things.'

For *Malachi* saith, 'behold, the day cometh that shall burn as an oven, and all the proud, and they that do wickedly, shall be as stubble; and the day that cometh shall burn them up,' saith the Lord of hosts, 'that it shall leave them neither root nor branch.'

'But unto you that fear my name, shall the Son of righteousness arise, with healing under his wings; and ye shall go forth and grow up as calves of the stall,' &c.

And therefore, let all Christendom consider this day that will burn as

an oven, and all the proud and the wicked shall be as stubble burnt up, and not be left neither root nor branch.

And therefore, let humility throw down pride, and virtue wickedness, and come into the fear of God, and dread the name of the Lord, that the Son of righteousness may shine upon you, and heal you, that you may grow up within God's power and spirit, as the calves do in the stalls, and so be fed of Christ your shepherd.

For as the prophet saith, 'the ox knoweth his owner, and the ass his master's crib, but my people does not know me.' So in this, your ox and your ass condemns you, and you are more ignorant in your generations than the ox and ass; for they know their feeders, but you know not God and Christ your feeder, who took care for man, and made all things ready for man, before he created them; for you know, 'the sixth day God made man,' as in *Gen.* i.

And so the Lord that made the heavens and the earth, and all things therein, he took care for man both in temporal and spiritual things, who was Adam and Eve's teacher in paradise; and now God has spoken unto us by his Son, who bruises the head of the serpent, that led Adam and Eve from God, and renews man up in the image of God, as man was in before he fell; and not up into that only, but up into 'the measure and stature of him' that never fell, in whom the saints 'sits down in the heavenly places, in Christ Jesus, who is their rock and foundation, that standeth sure;' the amen, and the head of his church, whom God speaks by; and all are to hear him, and follow him, if they will have life and salvation, who has given his flesh for the life of the world.

'For whoso eateth my flesh, and drinketh my blood, (saith Christ,) hath life eternal, and dwelleth in me, and I in him; as the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me; for I am the living bread, which came down from heaven.' *John* vi.

So all must eat, and feed on this bread, that comes down from heaven, if they will live.

So it is not a professing what the prophets, Christ, and the apostles said, and did, and a persecuting one another about their words; but eating this heavenly bread, if ye have life; and this is all the true christians' food, which they must feed upon if they have life.

So here, all may see, it is Christ that gives you food, and life eternal; and has prepared life eternal for you: and he is come, as in the volume of God's book; 'for burnt offerings, and sacrifices, thou wouldst not; but a body hath God prepared him, to do his will.' *Heb.* x. And, that he might take away the first priesthood, covenant, altar, and temple, sanctuary, and testament, and establish the second; and ends all the prophets, types, and figures, and shadows of him: and so, 'through the

offering up of the body of Jesus once for all the offerings, he perfects forever, all them that are sanctified.

So here is the prophet to open, the bishop to oversee, and shepherd to feed, and king to rule in their hearts by faith: and he takes away the old way that was amongst the Jews, and establishes the new and living way; by whom God has spoken unto us, his true church, who was the first speaker, and is the everlasting speaker.

So the Lord is the teacher of his people by his Son; glory and honour, thanks and praise, be unto him; for he is worthy of all, who is over all, from everlasting, to everlasting.

So here you may see God is the teacher, who hath poured out of his spirit upon all flesh; but if they harden their hearts, and close their eyes, that they will not see, and stop their ears that they will not hear, and quench his spirit, though Christ stands at the door of their hearts and knocks; but if they will not open to him, nor hear his voice, they refuse and neglect their salvation, and their destruction is of themselves.

For 'Christ hath enlightened all, that they might see, and poured out his spirit upon all, that they might understand and obey: and the apostle says, 'he has tasted death for all, and is a propitiation for the sins of the whole world; and the gospel, which is the power of God, is preached to every creature under heaven;' so that all are left without excuse, and God is just and righteous in his judging of the world, for all hath had a visitation by God's light, grace, spirit, and gospel.

And the prophet saith, 'like unto me will God raise up a prophet, him shall you hear in all things;' so here you are all invited to hear the Son, and you are invited to come 'freely, without money, and without price:' and when the Son of God was come, and God had sent him into the world, he said 'whosoever believeth in me, he shall not perish, but have everlasting life:' and God said, 'this is my beloved Son, in whom I am well pleased, hear ye him.'

So here God invites all to come, and hear his Son; and Christ saith, 'learn of me;' and tells you, 'he is the way, the truth, and the life; and no man comes to the Father, but by him:' and he invites you also to come; and saith, 'all that be weary and heavy laden, he calls to them to come unto him;' for his burden is light, and his yoke is easy, that they might find rest to their souls.

And the apostle exhorts you to come unto Christ, and bids you 'look unto him who is the author and finisher of your faith:' and Christ tells you, 'that all power in heaven and earth is given unto him;' and he would have all the world, and every creature to have a visitation of his gospel; and therefore did he send his disciples unto all nations to preach it: he who enlightens all with his heavenly light, to see it, and receive it; and God who has poured his spirit upon all flesh, by which

they might understand it: so here are all left without excuse; and what could God and Christ have done more for the world than they have done?

But if you will have none of God and Christ's teaching, but follow your own ways, and refuse him the way, the truth, and the life: how can you expect but to be judged in righteousness?

And Christ saith, 'he that will be my disciple, must take up his cross daily and follow me;' and this was before he was crucified upon the outward cross; and 'the cross of Christ is the power of God.' 1 *Cor.* i. 18. Though it be 'foolishness to them that perish,' and the preaching of it; 'but to us that are saved, it is the power of God.'

And the apostle tells you, 'the gospel is the power of God,' as you may see in *Rom.* i. 'unto salvation, unto every one that believes.'

So here the prophets and the apostles invites you to come to God and Christ; and also God and Christ invites you, and the 'spirit saith, come: and the bride saith, come; and let him that heareth Christ, say come; (that is, invite others,) and let him that thirsteth, come; and whosoever will, let him take the water of life freely.'

So what could God and Christ himself, and his prophets and apostles, and his church, that are his hearers and learners say more unto you.

So if you will not hear God and Christ's speaking unto you by his Son, who gives you freely of the water of life, and spiritual food from heaven: and you have all these invitations to hear, and be taught of him who is your free teacher and feeder; how can ye expect any thing but the judgments of God, if ye reject him?

And therefore, this is an invitation to you all, and a warning unto you all, and a testimony unto you all, high and low, that are called christians, who now have time to prize it, lest you pass away your time, and it will be too late; and when time is past, you may say you had time.

And therefore, cease from man, whose breath is in his nostrils; for wherein is he to be accounted of? 'but look unto me all ye ends of the earth, and be saved,' saith the Lord.

For John says, 'the nations of them that are saved, shall walk in the light of God and the Lamb,' and the kings of the earth shall bring their glory and honour to it, to wit, 'the heavenly Jerusalem, and the gates of it shall not be shut at all by day, for there is no night there, for the Lord God and the Lamb is the light thereof.'

And so, as I have said often before, he is the teacher by his Son, and therefore hear ye him, and do not be like Adam and Eve, who hearkened to the serpent, and forsook God's teaching; but what have they gotten by it, but woe and misery, and so lost his image, and the paradise of God.

And therefore, now Christ being come to bruise the serpent's head,

and to reconcile and redeem man and woman again to God, out of that misery; I say, to bruise the head of the serpent, who is the head of enmity, the Belial, who leads men without God's yoke, and the dragon, the devourer of mankind: so Christ has bruised the head of this serpent and in him is man's peace.

So I say, hear God, who speaks now by his Son, who reconciles to God, all things in heaven, and things in earth: so here God, who is now the speaker again by his Son, that was the first speaker to Adam, in his image, in paradise, who is the creator of all, and over all, from everlasting to everlasting; and if ye will not hear him, consider what became of the house of Israel, that God poured out his spirit upon, they rebelled against it; and now God has poured out his spirit upon all flesh; and if ye will not turn to the spirit, and hear God and his Son, but hearken to the serpent, and follow him, how can you expect but to be cast into the lake of fire, (with the serpent,) that burns forever.

And therefore, 'whilst it is called to-day, hear his voice, and harden not your hearts,' and not only hear, but obey; for it is the 'obedient to Christ that shall eat the fat of the heavenly land, and inherit substance.'

And so the Lord God, who is the Creator of all, and gives life and breath to all, that takes care for all, and is over all his works, who was and is the speaker by his Son, to the christians, the first and the last, direct you all, for all are to incline their ear and hear him, that their souls may live.

The 5th day of the 10th month, 1676.

The Spirit of Man the Candle of the Lord: the Candle of the Wicked often put out.

How the Lord enlightens the Spirit of Man, which is the Candle of the Lord; and who are the Candlesticks, and how Christ walks in the midst of his Candlesticks; and how the Candle of the Wicked is often put out.—By G. F.

Solomon saith, *Prov.* xx. 27. 'the spirit of man is the candle of the Lord, searching all the inward parts of the belly.'

And David saith, *Psalm* xviii. 28. 'thou wilt light my candle; the Lord my God will enlighten my darkness.'

So it was, and is, the Lord God that lighteth man's spirit, which is his candle.

And in *Ezek.* xiii. 3. saith Ezekiel, 'thus saith the Lord, woe unto the foolish prophets, that follow their own spirit and have seen nothing.'

And these were them that seduced the people, 'for handfuls of barley, and pieces of bread;' and daubed with untempered mortar, that stood not in the counsel of God, to hear his voice, and receive his word. So their spirits were not enlightened, as David's and Ezekiel's were; for their candle was put out, and so they followed their own spirits, and saw nothing; for they forsook the Lord, that should have enlightened their spirits, their candles.

And so all people that follow not the Lord, and hear not his voice, nor stand in his counsel, that should enlighten them, they follow their own spirits, and see nothing; for the apostle saith, 'the things of God knoweth no man, but the spirit of God; and the natural man receives not the things of the spirit; for they are foolishness to him, neither can he know them, because they are spiritually discerned.' So man's spirit which is the candle of the Lord, it must be enlightened by the spirit and light of the Lord, that he may discern his things, and then his spirit reveals the things of God unto him; for the apostle said, 'God had revealed unto them the things of God, by his spirit; for the spirit searcheth all things, yea, the deep things of God.' So here the apostles' spirits were enlightened; for Christ hath enlightened their candle. 1 *Cor.* ii.

And Job said, 'Oh, that I were as in months passed, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness: as I was in the days of my youth, when the secrets of God were upon my tabernacle,' &c.

Here Job when he was in misery, and the Lord had suffered the evil to come upon him to try him, how he remembers the light, by which he walked through darkness, and by which he saw the secrets of God formerly, which were upon his tabernacle.

And this was seen by God's light and candle, which he lighted his spirit with; without which light no man sees God's secrets, nor walks through darkness, as in *Job* xxix. 2.

And Solomon saith, 'fret not thyself because of evil men, neither be thou envious at the wicked; for the candle of the wicked shall be put out: my son, fear thou the Lord and the king, and meddle not with them that are given to change.' *Prov.* xxiv. 19, 20.

These had their candles lighted that were not to fret, because of evil men, nor to be envious at the wicked; for when people go out of the fear of God, and meddle with them that are given to change, then their candle goes out; for they go from the Lord that lights their candle; and they go from the sparks of God's fire, that should light their candle.

So it is by joining to the wicked, and going from the spirit of God, and so out of the fear of God, that their candle goes out.

And Solomon, speaking of the virtuous woman, and of her diligence, *Prov.* xxxi. saith, 'her candle goeth not out by night:' and further saith

'strength and honour is her clothing, who opens her mouth in wisdom, and in her tongue is the law of kindness.' Now what wisdom is this, and law of kindness, which brought her not to eat the bread of idleness? and what strength and honour was this, that was her clothing, whose candle went not out by night?

For they that love not this virtue, and the wisdom, and live not in this law of kindness, are not clothed in this strength and honour: for such are the wicked, and such their candle goes out when the night comes.

And therefore, they that keep their eyes to the Lord, who enlightens their candle, and then they keeping their eyes to him, their candle will not go out by night, but shine over all darkness; for he and his light was before darkness was, that lights man's spirit, as it did David's.

But they that go from the wisdom of God, and from virtue, and so from his strength, they go from God and his light, who enlightens their spirits his candle; and so comes the wicked's candle to be put out, and they go into darkness, and know not whither they go.

And the Lord sent his prophets, rising up early, to tell Judah and the king, 'how that he would bring Nebuchadnezzar upon them,' because of their transgression of God's law, and forsaking the Lord; and would bring their land into desolation: and that he would take away 'the light of their candle,' &c. *Jer.* xxv. 10.

And all this was, because of their grieving of the Lord, and turning from the Lord, that the light of their candle should be taken away; the light which lightens their spirits, which is the candle; and then their house becomes full of darkness, and so become natural men, which know not the things of God; and then they may follow their own spirits, like the foolish prophets, and see nothing of the things of God.

And David, when he transgressed and grieved the Lord, he desired the Lord, that 'he would not take from him his holy spirit, nor cast him from his presence;' for the spirit of God, and light of God was that which lighted David's spirit, by which he saw his transgressions, and by which he turned to the Lord, and the Lord did forgive him, and removed his sins as far from him, 'as the east is from the west,' as you may see in *Psalm* li. 11.

So it is the Lord that doth enlighten man's spirit, his candle with his heavenly fire, his light, yea, all such as obey him.

And so it is the Lord that opens the eye to see, and the ear to hear; and it is the Lord that opens the lips and the mouth to shew forth his praise.

And in *Ezek.* xxxix. 29. it is said, 'I have poured out my spirit upon the house of Israel, saith the Lord God.' And here all may see, that by the

spirit of God their spirit the candle was enlightened, to know the law and things of God by the spirit of God.

But when Israel rebelled against God's good spirit, which he gave them, as in *Neh.* ix. and followed the foolish prophets, that followed their own spirits, and saw nothing, then their candle went out; for they went from the spirit of God that should light their spirits, their candle, and so became wicked in their spirits and minds, and so their candle went out, they being gone from God, and the light of his spirit, who had enlightened them; and then how could their candle but go out, when they turned their backs from God, who did enlighten them by his good spirit: for the Lord had bestowed a multitude of his mercies and kindness upon them, and in his love and pity he redeemed them; and bore, and carried them all the days of old, but they rebelled against him, and vexed his holy spirit; and therefore, he turned to be their enemy, as you may see in *Isa.* lxiii. And so they became wicked, and their candle went out from God's light; and how often had the Lord mercy, and called them back again, but they rebelled against him? and so, as it is said, 'how often doth the candle of the wicked go out?'

So here you may see that God poured out of his spirit upon the house of Israel; and the house of Israel could not say, but they had God's good spirit, by which they might come to know God's good things, and do them, their candle being lighted by it though 'they rebelled against it,' as in *Neh.* ix. 'that he gave them his good spirit, but they rebelled against it.'

And in *Isa.* lxiii. 10. 'they rebelled against, and vexed the good spirit of the Lord, and therefore, the Lord turned to be their enemy,' &c.

And so when Christ Jesus came, the Jews were in rebellion against this good spirit, and resisted Clirist Jesus that was conceived by the Holy Ghost; and so resisted Christ Jesus that came to take away their sins; but they cleaved to their sins, and chose a murderer before him, and that brought destruction upon them all; for, turning from the spirit of God, they turned from Christ their Saviour, and so the Lord turned down their city and priesthood, and scattered them over all nations.

And it is said, in *Joel* ii. and in *Acts* ii. 'that the Lord poured out of his spirit upon all flesh,' [mark, upon all flesh,] that is upon Jews and Gentiles, (for it is said before,) 'that he had poured his spirit upon the house of Israel, and they rebelled against it;' but now it is said, 'the Lord poured out his spirit upon all flesh.'

For Joel said, 'it shall come to pass afterward, that I will pour out of my spirit upon all flesh, and sons and daughters shall prophesy, and old men shall dream dreams, and young men shall see visions; yea, on every servant and hand-maid will the Lord pour out his spirit.'

And after Christ was risen that the Holy Ghost fell upon the apostles,

which Christ had promised that he would send, which should lead them into all truth; and that in it they should believe; and it should reprove the world of their unbelief, &c. as you may see in *Acts.* ii. and *John* xv.

So there is no flesh dare say, but the Lord hath poured out of his good spirit upon them, except they will give the prophets and the apostles the lie, and speak against the promise of God and Christ, and against the spirit of God in their own consciences, which spirit he hath poured upon all flesh; and all that do rebel against this spirit, and say, that God hath not poured out of his spirit upon all flesh, they give Christ, and the prophets, and the apostles the lie, and deny Christ's promise, and speak against that which God hath spoken and performed, and are the wicked whose candle is put out, and does not shine, by erring from this spirit.

And so now all flesh, Jews, Gentiles, and christians, that rebel against this spirit, that God hath poured out upon all their flesh, those sons and daughters do not prophesy; for their candle is gone out, they cannot prophesy; and those old men that rebel against this spirit, that God has given them, have none of the dreams of God; for their candle is gone out by night, which was lighted by God's spirit.

And all the servants and hand-maids that rebel against God's spirit, that is poured upon their hearts and spirits, their candle is gone out, so that they have no visions of God, and so are become rebellers against God's spirit, in the gospel and christian times, as the house of Israel did when God poured out of his spirit upon their house, and so turned their backs upon the Lord, and became wicked, and then their candle went out; and there all such follow their own spirits, and see nothing of the things of God; for the natural men perceives them not; for they are foolishness unto them. For when their spirits become wicked, either Jews or christians, they go from God's spirit which would keep them in his fear, who lights their spirits, which is the candle of the Lord: for God lighted David's candle, his spirit, that he saw the state of the Jews, and beyond all their figures and shadows, to Christ Jesus, and called him Lord: so that made him a prophet, and a seer, that he saw afar off; and so all the prophets of God, whose candles or spirits God hath lighted by his spirit and light, so that they saw Christ Jesus, who was to come to end their law, with all their types, figures, and shadows.

But the foolish prophets that followed their own spirits, and saw nothing, but deceived the people for handfuls of barley, and pieces of bread, which the Lord sent his true prophets to cry against, whose candles he had lighted by his spirit, with which they saw the false and foolish prophets, and the Jews that followed them, that followed their own spirits, who followed them into wickedness, and so became wicked like them, and so the wicked's candle went out, and though often the Lord brought them back again, and lighted their candle, yet they turned from the Lord, and fol-

lowed the imaginations of their own hearts, and then the candle of the wicked went out, when they rebelled against his spirit, by which he enlightened them.

And Christ said to his disciples, whom he had enlightened, their spirits, their candles, 'ye are the light of the world a city set on a hill, that cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, that it may give light to all that are in the house; let, therefore, your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' *Matt.* v. 16.

So here Christ calls his disciples, the light of the world, whose spirits he had enlightened, their candle; and so they were as a city set on a hill, in God's power, that could not be hid. So men outwardly do not put their candle, after they have lighted it to see to do their work by, under a bushel; for that will hide it, and will not suffer it to give light to the house; but when the outward candle is lighted by some outward fire, if a man would set that candle under a bushel, and not set it on a candlestick, they would think he was mad; for, if so, people could not see what is in the outward house, because it doth not give light to all that are in the outward house, to work, and do their affairs and business by, or to see what is in the house.

And so Christ, who is the light, who enlightens every man that comes into the world with his divine light, which is called, the life in the word, which was in the beginning, who is the light of the world; which is not a natural light, or a created light, but a spiritual, heavenly, and a divine light, which enlightens every man's spirit that comes into the world, his candle; for, the spirit of man, is the candle of the Lord, and the candlestick is every man's body, mind, soul, and conscience, that with this spirit their candle being lighted, and set up in its candlestick, they may see all that is in the house; and with this light they may see Christ that died for them, and is risen for them: so come by this light, which is life in the word, to be grafted into Christ the word, which was in the beginning, which lives and abides, and endures for ever. And so to do the work of God, and to see and believe in the son of God. So this light must shine, that others may see your good works done in the light, and wrought in God, and that they may glorify your Father which is in heaven. And such let their light shine before men. But they that hate the light, and will not come to it, because it reproves them, and do not believe in it, they do not let the light, which is the life in Christ, shine before men, though it is in them to condemn them, and to let them see all their evil deeds, thoughts, and evil words, and is as under a bushel; but they will not come to it, though it is in them shining in their darkness, but love the darkness rather than it, because it will reprove them, to wit, the light, which would enlighten their spirits, their candle.

So this light of Christ, which enlightens every man that comes into the world, is not natural, but enlightens man's natural spirit, which is the candle; and they that love the light, love that which lights their candle, their spirit.

And so Christ saith, 'This is the condemnation, that light is come into the world, but men love darkness rather than light; for every one that doth evil hates the light, neither cometh to it, lest his deeds should be reproved.' So he hates the light, which is the life in Christ, which should enlighten his spirit or candle; so they do hate that which should enlighten their candle, and so are like the scribes and pharisees, and Jews and chief priests, that stopped their ears, and closed their eyes, and would not see with their eyes, nor hear with their ears, neither Christ without them, nor his light nor spirit within them; neither with their inward eye nor ear, nor outward, as to obey him; for they were like the ancient Jews their forefathers, 'whom God gave his good spirit unto, but they rebelled against it, and so against his prophets.' And so their children rebelled against his Son, who enlightened them; and hated his light his life, and did evil; and so the candle of such wicked ones is often put out; for they follow their own spirits and see nothing of God's, nor Christ's things; but they follow their own heart's lusts, so as they come to be drowned, at last, in perdition.

And in *Mark* iv. Christ there speaking in parables, said, 'how that the cares of the world, and the deceitfulness of riches, and the lusts of other things, choaks the word or good seed, and they become unfruitful in whom it was sown,' and these were such that were called 'thorny ground, that the word was sown in. And the good ground in which the word was sown, and it took good root in them, are they that hear it, and receive it, and bring forth fruit, some thirty, some sixty, and some an hundred-fold in this life.'

And he further said unto them, 'is a candle brought to be set under a bushel, or under a bed, or to be set on a candlestick; for there is nothing hid that shall not be manifest; neither is there any thing kept secret, but that it shall come abroad; if any man hath an ear to hear, let him hear?'

So the ear that hears this must be opened with the light of Christ, that hath enlightened his spirit, his candle, by which he sees and hears what Christ hath spoken, and is the good ground and brings forth fruit, thirty, sixty, an hundred-fold.

So his light doth shine before men, and they do see his good works, and glorify their Father which is in heaven.

But after they be enlightened, and the word sown in their hearts, if the 'cares of the world, and the deceitfulness of riches, and the lusts of other things,' enter into them, this choaks them, and turns their minds

and spirits from the light of Christ, and so they become unfruitful, not bringing forth fruit from this heavenly light and seed; so they follow their own imaginations of their hearts, and not Christ, who enlightens their spirits, their candle, and so their candle goes out, and the secret things of God are not manifest to them.

But they that follow Christ, that doth enlighten their spirits, their candle, with his spiritual and heavenly light, Christ saith, 'they shall not walk in darkness, but shall have the light of life.'

But they that hate the light, and will not come to it, and love darkness rather than light, though they be enlightened with it, they have it to condemn them, who will not let it have a place in their hearts to guide them, and to believe in it.

And so this light of Christ, which enlightens their spirits, manifests all secret and hidden things to men and women; so then they must needs come abroad, when they are known and seen.

So this candle after it is lighted, it is not to be put under a bushel or bed. Now this is a parable; for you will say, it is madness for an outward man to put his outward candle, which he hath lighted to do his work by, at an outward fire, under a bushel or bed, you will say, he is out of his wits.

And therefore, then, what bushel, or what bed is this, after Christ hath enlightened your candle, with his divine and spiritual light? what bed or bushel are you thrusting your candle under, after he has enlightened it? are not you them that hate the light, and would not have it seen like the pharisees, that loved not Christ, the light, which shined, that you will not let it stand in your candlesticks, up in your house, your hearts, to give light to all that are in the house, that you may see what you are doing in your house, and what evil company you keep in your house, in your hearts all your lifetime? for there is nothing secret, but the light will discover it; nor nothing hidden there in your house, your hearts, but the light will manifest it: and there is nothing (to the believers in the light of God,) of the things of God, hidden or secret, since the foundation of the world, but the light will reveal it, or manifest it to them, that they may preach it to others, that they may preach it on the housetop. *Luke* viii. 16.

Now, 'every one that doth evil, he hates the light,' which hath enlightened his candle, 'and will not come to the light, because the light will reprove him,' and this light is his condemnation; for he deserves it: and then, it may be, he may say it is not sufficient, that loves darkness rather than light.

But Christ saith, 'he that believeth and followeth me, and loveth the light, shall not walk in darkness, nor come into condemnation; and he shall see his deeds wrought in God.' *John* viii. 12.

'And he that believeth in Christ that doth enlighten him,' his spirit, his candle, 'shall be saved; and he that doth not believe in Christ, the light, is condemned already; and the candle of the wicked is put out.'

And again, Christ saith, in *Luke* xi. where he reproves the Jews, 'no man when he hath lighted a candle puts it in a secret place, nor under a bushel, but on a candlestick, that they who come in may see the light.'

'The light of the body,' says he 'is the eye, therefore, when thy eye is single, thy body is full of light; but, when thy eye is evil, thy body is full of darkness; take heed, therefore, that the light which is in thee be not darkness; if thy whole body be full of light, having no part dark, thy whole body shall be full of light, as when the bright shining of a candle doth give thee light.' *Luke* xi. 34, 35, 36.

Now these Jews and pharisees were erred from the spirit of God, which he had poured upon the house of Israel, which spirit of God would have lighted their candles, their spirits; and their light should have shined, and been up in their candlesticks, and not under a bushel, or in a secret place: nevertheless, these priests, scribes, and pharisees, which were erred from the spirit that God had poured upon them, and made a profession of the law and prophets without his spirit, what a bed and bushel had they put their light under, and yet would make a profession of God, and Christ to come, but were erred from the spirit that God had poured upon them, and turned against Christ, who came to enlighten them, and every man, and therefore their eyes were not single, but evil against Christ, who came to enlighten their spirits, their candle; and they blasphemed against him: how, therefore, could their bodies but be full of darkness, and their eyes not single?

And therefore, all you that profess yourselves christians, upon whom God hath poured out his spirit, and upon all flesh: and Christ hath enlightened every man that comes into the world, to wit, their spirits, their candles, with his light, which is the life in the word, by which all things were made; and you call his light, which is the life in Christ, the word, 'a natural, created and dim light, and of the devil and antichrist;' and some call it, 'a created and insufficient light:' are not here your eyes evil against the light, that should light your spirits, your candle, which light is the life in Christ the word? and then how can your bodies but be full of darkness, which have such evil and not single eyes in you? who are found in the same spirit and path, as the Jews were, in your vain janglings and disputes against the light of Christ, as the Jews of old about the prophet's words, and against Christ; so are you jangling about Christ's and the apostle's words, and are against the light, which is the life in Christ; following your own spirits, and see nothing, natural men, that perceive not the things of God, which to you are foolishness.

So that which you call light, (how could Christ but say as he does,) 'take heed, therefore, lest that light which is in you be darkness, who reject the light of Christ, pharisee and Jew-like, which should light your candles, your spirits, that you may see Christ your Saviour, your way, truth, and life.

Now the single eye that receives the light of Christ, who lighteth his spirit with his light, which is the light, which is the life; and the candle being set up in its stick, which gives light to all in the house or body, so that the whole body comes to be full of light, as a bright shining candle shines in an outward house, so his bright shining light and life shines in man's body, whose eye is single, so that his body is full of light, which lights his candle; which light gives him 'the knowledge of the glory of God in the face of Christ Jesus,' that lighteth him. 2 *Cor.* iv.

And Christ saith, in his parable to the murmuring scribes and pharisees, that murmured against him because he received sinners, 'what woman having ten pieces of silver, if she hath lost one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?' *Luke* xv. 8.

This woman lights her candle at an outward fire, and she sweeps her house, when her candle is lighted, with an outward besom, and diligently seeks till she finds it, 'and when she hath found it she rejoices, and calls her neighbours together, and tells them that she hath found her piece of silver.'

Now this is a parable, but is not God's silver lost in man and woman's foul house, since they fell; and in the Jew's house since they erred from the spirit of God? and must not every man and woman light their candle at God's and Christ's spirit, light, and fire? 'who is a consuming fire to the wicked;' and 'who shall sit as a refiner's fire, and burn up the chaff with unquenchable fire.'

So must not every man and woman's spirit, which is their candle, being lighted; must not they after their candle is lighted at Christ's light and fire, with which he burns up the chaff, forsake the evil and cleave to the good spirit, and believe in the light, as Christ commands, and bring their deeds to the light, and so sweep the house with God's besom, with his power and spirit; and then they find the pearl hid in their own field, the leaven in the three pecks of meal; and the seed of the kingdom like unto a grain of mustard seed. And then they sell all that they have gotten since man was driven into the earth, and fallen from the image of God, to purchase the field; for there is nothing will purchase the field, but parting with all that man and woman have gotten and stored up, since they fell from the image of God in paradise.

And so, all your houses are dark and foul, and you cannot find God's

silver till your candles be lighted, by believing in the light, which Christ lights your spirits, your candles withal.

And then, when your candle is lighted by Christ's heavenly light and fire, you will see what a blasphemous spirit you have entertained in your house, and have been married to, that has brought you to call the light, which is the life in Christ, natural and created, Jack with a lantern, the devil, antichrist, the Quakers' idol, &c. And with these blasphemous words have blasphemed against the heavenly divine light, which is the life in Christ the word; by which all things were made, 'which lighteth every man that cometh into the world; which light there was a man sent from God to bear witness of, whose name was John, that all men through him might believe.' *John* i.

And he said, 'he was not that light,' though he was the greatest prophet born of a woman: but he said, 'that was the true light, which lighteth every man that cometh into the world;' and the world was made by him, though they knew him not, therefore they were dark. 'And he came to his own,' to wit, the Jews, 'and they received him not,' they were so dark also; and this was true, the Jews received him not, but persecuted them that did receive him, and therefore, they were blind, and they thought they were in the light, because they could say, 'they were of Abraham;' but well might Christ say to them, 'if that light that is in you be darkness, how great is that darkness?' that would not receive Christ the light, who had erred from God's spirit, which he had poured upon their house.

And so Christ is the true light, that lighteth every man's candle, every man's spirit, (which is dark and natural,) though they hate it.

And so now, may it not be said of the christians, as it was said of the Jews, who would neither see with their eyes, nor hear with their ears, who were wilful, 'Christ came to his own, and they would not receive him;' what him would they not receive? they would not receive the true light, that lighteth every man that cometh into the world, every man's candle and spirit which is dark and natural, and know not the things of God; but those spirits and candles that are lighted believe in the light, and they know the things of God that are revealed to them by the spirit, and become children of light.

And so you called christians, that will not receive him, to wit, Christ the light, who are called after the name christians, and yet will not receive him that lighteth every man that cometh into the world; and you will have none of Christ's light, nor believe in it, which is the life in the word, but follow your own spirits and see nothing; natural men that see not the things of God, whose candles are put out; but as many as believe in his light, and receive him, 'to them he gives power to become the sons of God.'

And this light shines in your darkness, and your darkness comprehends it not, who do the evil, and love the darkness rather than the light; and therefore, the light is your condemnation, and you will find it sufficient to condemn you, though you say it is not sufficient, by believing in it to save you.

And so you called christians, and Jews, that have spoken so much evil against Christ and his light, the light in the word, by which all things were made; and do neither believe John the greatest prophet born of a woman, what he witnessed, and bore witness to, nor Christ the light; though it may shine in your darkness, yet you loving the darkness more than the light, and hating the light, you cannot comprehend the light with your darkness; and this will be your condemnation, which would have enlightened your candles, your spirits, that you might see your sins, and see your Saviour, him who enlightens you.

Now Aaron, the high priest, lighted the seven lamps in the candlesticks, that stood in the tabernacle, (a perfect number,) as in *Num.* viii. 2, 3. And the candlesticks were made of pure gold; and Aaron had the charge of these candlesticks, and of the lamps to light them: and he was to cause the lamps to burn always in the tabernacle of the congregation, without the vail, as in *Exod.* xxvi. 20.

And Aaron, the high priest, who was anointed to that office, was to dress the lamps, which was a type of Christ our high priest, whom God hath anointed with the Holy Ghost, who lights with his everlasting light, (not natural; for that they had before,) the lamps or spirits of men, with his everlasting light and fire, without the vail, that they see over all vails, and the bright shining of their lights is to to be seen abroad to the election before the world began. So this everlasting light and fire must shine and burn in every one's tabernacle; and their lamps and spirits being lighted, then the sweet pure incense is offered up to the heavenly God, in his pure heavenly fire from his altar, the pure heart that sees God, which Aaron's incense was a type of, as in *Exodus* xxx.

And Aaron made the candlesticks of pure beaten gold, a metal wherein is no dross: so man must be moulded and purified, and all the filth in mind, soul, and spirit, must be beaten, tempered, and hammered down, before he is a fit candlestick to stand in the tabernacle of God.

And the apostle, in Hebrews, comes to shew the end of all those offerings, and candlesticks, and tables, and golden censers, and arks, and all those things that were held up by the law and first covenant, as may be seen in *Heb.* ix. throughout, and other places. And how Christ came as in the volume of the book, to do the will of God, and he said, 'lo, I come to do thy will, oh God, to take away the first covenant, law, and priesthood, that I may establish the second:' blessed be his name forever, as you may see in *Heb.* x. 9.

And so Christ is our high priest, that gives light and fire to the lamps, and lights the candles, the spirits of men, with his heavenly divine light and fire, so that their lamps may burn always in the tabernacle or temples, whose bodies are the temples of God: for Aaron lighted the outward lamps and dressed them, and the candlesticks: but Christ lights the inward and dresses them. And Aaron's seven lamps which were outward, were a type of the seven lamps of fire, which burn before the throne of God, which seven lamps are the seven spirits of God. *Rev.* iv. 5.

And John said, 'he beheld in the midst of the throne, and in the midst of the elders, &c. stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the world.' A perfect number of lamps, of eyes, of spirits, of stars, and trumpets, and vials; this hath Christ our high priest, who ends Aaron's trumpets, candlesticks, lamps, horns, and altars; for here is heavenly lamps to burn, heavenly eyes to see, and heavenly horns to push and throw down all his enemies, and to make them his footstool, and to stand upon them in his glorious power.

And they be his enemies that resist his holy spirit, and turn his grace into wantonness, and hate his light; so he in his light, grace, and spirit, comes over them, and they go into darkness, and the light of the candle shall shine no more in them, nor the voice of the bridegroom nor bride shall be heard any more in them; for down Babylon is thrown, and judged.

And John saith, in his revelations, 'I saw seven golden candlesticks; in the midst of the seven golden candlesticks one like the Son of man, clothed in a garment down to the foot, girt about his paps with a golden girdle, his head and his hair were like wool, as white as snow, his eyes were as a flame of fire, and his feet like unto fine brass, as if they burnt in a furnace,' &c.

'And unto the angel of the church of Ephesus write these things, saith he,' to wit, Christ, 'that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I am he who lives forever, who was dead; but behold, I am alive for evermore, and have the keys of hell and death.' *Rev.* i. ii.

Now they whose candles are lighted by Christ's heavenly divine light and fire, can see where Christ walks, who was dead, and is alive, and lives for evermore: for he walks in the midst of the seven golden candlesticks, and the seven golden candlesticks are the seven churches, Christ hath lighted their candles, their spirit, and their lamps, that they might burn and shine always.

So now, here is an end of all Aaron's lamps and candlesticks, and outward oil and tabernacle, for they were worldly, made with men's hands; his golden candlesticks were a type of these golden candlesticks

the churches, which are his people, 'his living members, the believers born of God, living stones, the household of faith, a holy people elect and precious, built up together a spiritual household.'

And these are the churches, and he that holds the seven stars, which are the seven angels, in his right hand, is Christ that was dead and is alive again, and lives for evermore; and is first and last, and the head of his church; and he walketh in the midst of his seven golden candlesticks, that is, in the midst of his churches, his people: and they whose candles, whose spirits he has lighted with his holy and divine light and fire, see him walk in the midst of his seven golden churches, and there exercising his offices, as he is a king to rule in their hearts, and as he is a priest, who offered up himself for them, and who offers his people to God without spot or blemish, and as he is a prophet, he opens to his churches, and they hear him the spiritual man, what he saith to the churches.

Now all the false churches, who will not own him in his light, that lighteth every man's spirit or candle, (that believe in it,) it is their condemnation.

And they that do believe in the light which Christ hath enlightened them withal, are children of the light, and so members of the true church which Christ is the head of.

Now they that do evil and hate the light, which should enlighten their candle, their spirit, (like the Jews, scribes, and pharisees, and chief priests, christians, or others,) and set up churches, and have elders and members like the pharisees, and they cannot see Christ walk in the midst of their churches, that do believe in Christ the light, which lighteth every man that cometh into the world; for, how can they that hate his light, which should enlighten their spirits, their candles; therefore, they cannot be called the golden candlesticks, that are made up of the beaten gold that is tried in the fire.

And so revelation is a mystery to them, though John had been a fisherman, and one that could not read the letters, but you did not read that the seven golden candlesticks, which were the seven churches did tell John, that what he wrote was mysteries to them, and that they did not understand it; for Christ had enlightened their candles that they might see; and he walked in the midst of these seven churches, and therefore, they that do not see, do not believe in Christ, who lighteth their spirits, their minds, and hearts, and understandings; so cannot be grafted into Christ the life, but by belief in Christ the light.

For Christ said, 'he that hath an ear let him hear what the spirit saith to the churches;' and you that have not the same spiritual ear cannot hear what the spirit saith to the churches: and you that say you have not the same spirit as the apostles and the churches had; and say, that the spirit does not speak nowadays, as it did in the apostles' days,

your ears are stopped, and you are not like to hear what the spirit saith to the churches.

But Christ who was the beginning and the ending, the first and last, and the same yesterday, to-day, and forever; who is the heavenly and spiritual man, does walk in the midst of his golden candlesticks, glory to God forever, and he is known and seen to walk now in the midst of his churches, 'the general assembly written in heaven,' which are called the heavenly Jerusalem, who are the living members of him the living head; and the living shepherd that feeds with his living bread, his churches, his people in the living pastures of life, who walks in the midst of his sheep, his church, and his sheep hear his voice, and follow him, and will not follow any of the flying hirelings, nor climbing thieves, that will not come in at the door by the light that Christ hath enlightened every man withal.

And also, Christ stands at the door and knocks, and therefore, Christ is nigh, when he stands at the door of your hearts and knocks with his power, light, and grace: for Christ saith, 'behold, (that is to say, take notice, if you will regard, and will not be like the chief priests and pharisees, that will not regard,) behold, (says he,) I stand at the door and knock, if any man [mark, it is general,] hear my voice, and open the door, I will come in to him, and I will sup with him, and he with me.' *Rev.* iii. 20.

Now you say, and teach, (that call Christ the light, that enlightens every man that comes into the world, a natural light,) that there is no hearing Christ's voice nowadays, and that is strange, cannot you hear his voice, he stands and knocks at the door of your hearts? what will you be just like your forefathers the pharisees and Jews! 'have ears and hear not, eyes and will not see, and hearts and will not perceive,' I believe, if a man should knock at your door, and tell you of a benefice of a thousand a year, you could open your doors soon enough, the doors of your ears, minds, and spirits would be quickly enough open to that, to hear such an one: but Christ knocks at your door, and you say and tell people, there is no hearing his voice nowadays; no hearing of his voice that saith, 'freely you have received, freely give.' Oh! this cuts self; it is no wonder, if you will not hear his voice: but how can you sup with Christ, and he with you, the heavenly supper, except you hear his voice, and open the door of your hearts, and minds, and souls, and let him in, by turning from the darkness to the light, and from the power of Satan unto God?

And how can you say, you are ministers of Christ, and yet say, there is no hearing of his voice, when he stands at the door and knocks?

But are you not such, as run when God never sent you, and speak when God and Christ never spoke unto you, and yet you talk of faith,

and grace, and the spirit? and what a strange doctrine is this, that there is no hearing of Christ by his grace, which should teach them, and bring their salvation; and by his spirit, which he hath poured upon all flesh; and by his light with which he hath enlightened every one that cometh into the world, and bids them believe in the light! may it not well be said, the candle of you wicked is put out, who are dark indeed, and cannot see?

And how can any such be ministers of Christ, that own not Christ's light, that lighteth every man that cometh into the world; who lights their candles, their spirits, by believing in him the light, and so they become children of light; who see the things of Christ the heavenly and spiritual man, and of his kingdom.

And we know that the Jews were against John, and said, 'he had a devil,' that came for a witness, to bear witness of the light, and said, 'that was the true light that lighteth every one that cometh into the world, that through him every man might believe.' And so it is not strange that such as profess themselves to be preachers of Christ, and christians should say now, that the true light which lighteth every man that cometh into the world, is of the devil, and the Quakers' idol, and natural and a corrupt conscience, and the like; but Christ saith, 'believe in the light while you have it,' shewing that people have the light before they can believe in it; and therefore he exhorts them, 'to believe in the light, that they may become children of the light;' so their candle is lighted that believe in it: and such are they that preach Christ's holy kingdom, that see it, and know it, and preach the Lord Jesus Christ, and not themselves, and warn people to repentance, and newness of life, and turn them from darkness to light, and from the power of Satan to God: and so the light enlightens their candles, their spirits, and they come to be children of the light, and of the everlasting day of Christ. And all that will not own Christ and his light, that enlightens every man that comes into the world, but give bad names to his light, which is the life in him, are natural men that know not the things of God, and follow their own spirits, like the foolish prophets, and see nothing; and lead people after them into death and darkness for means, as they did in the days of the Jews: and do the evil, and hate the light, and will not come to it, because it will reprove them of their evil deeds; such Christ enlightens, but it will be their condemnation: for they put darkness for light, and evil for good, and they are the wicked, whose candle is put out.

And in *Rev.* xviii. 23. where John speaks of the fall of Babylon, and saith, 'that the light of a candle shall shine no more at all in her, (to wit, Babylon,) and the voice of the bridegroom, and of the bride, shall be heard no more at all in her; this is mystery Babylon the mother of all harlots, and all nations have drank of her cup, which sat upon the beast,

which all the world have worshipped, and made war with the saints; and all the blood of the martyrs, prophets, and saints is found in her.' And this mystery Babylon is not seen, but by them whose candle is lighted by believing in the light of Christ: for all the persecution of God's people is found in her and the beast, yea, 'in her was found the blood of all the prophets, and of all the saints that were slain upon the earth;' mark, in this mystery Babylon, mother of harlots. And this is the spirit of the beast and the whore, that is whored from God and Christ, and his faith, and spirit, and grace, and truth; yet will have a profession of the prophets' words, Jew-like, and Christ's and the apostles' words, and yet are out of the power and spirit that they were in, and persecute them that be in the same power and spirit, which the prophets and apostles were in. So all the persecution of the prophets, and saints, and holy men and women of God, and the blood of all the saints is found in her: and though she may reach to heaven, yet she must fall, and when she is fallen, the marriage of the Lamb is known, and the saints sing hallelujah. And it is said, 'the light of a candle shall shine no more at all in her,' to wit, mystery Babylon, 'nor the voice of the bridegroom and of the bride shall be heard no more at all in her.'

Now, these prophets and saints, who were married to Christ Jesus, have called and warned the whore, beast, and her company; for did not John prophesy to tongues and nations? and is not the gospel preached to all nations, tongues, and people, which have been the waters which the whore sat upon? and Christ has called them by his grace, light, power, and spirit to repentance; but they would not repent: and has not the loud voice gone forth, 'fear God and give glory to him, and worship not the beast, but worship God that made heaven and earth;' but they repented not: for it is said, 'when the fourth vial was poured out, men were scorched with great heat, and they blasphemed, and repented not to give glory to God. And when the fifth angel poured out his vial upon the seat of the beast, which the beast and the whore sat upon, mystery Babylon, the beast's kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, and they repented not.' So went wilfully on to destruction, the beast, whore, and its worshippers. *Rev.* xvi. 9, 10, 11.

Now, if they did not repent, they grieved God's good spirit, which called them to repentance, like the old world, and so the beast that all the world worships, and the whore that drinks the blood of the saints, and all the nations drink of her cup, who sits upon the waters, which are nations, tongues, and people. So this beast, and whore, and their followers, are in the unrepented state; and such are they that hate the light, which Christ hath lighted all that come into the world withal; and lighted them, the whore, and beast, and their worshippers, by which light they might see their evil deeds, and the abomination of their filthi-

ness and persecution; but they hate it, and therefore, they are condemned with it, and go into the fire with the devil and his angels, that are out of the truth. And the light of the candle shall shine no more in Babylon, which has enlightened their spirits, that they might see their deeds and repent; but they repent not of their evil deeds; so they turned not to the light, which would have lighted their candle, and made it shine; but they hating it, and turning from it, this light of the candle, shall shine no more in Babylon, but be her condemnation, and then is the candle of the wicked put out.

And then how can they hear the voice of the bridegroom, or the bride, the wife of Christ, his church, that is married to him, when they will not hear the voice of his light, that would let them see their evil deeds and repent.

But the saints in light that walk in that light, have fellowship in it, and with the Son, and with the Father, and they shall sing hallelujah, *Rev.* xix. 'and they shall say, true and righteous are the judgments of the great God, that hath judged the great whore, that hath corrupted the earth:' for Christ has died for all men, and all men have been and are enlightened by Christ, but they will not believe in it and repent: and the gospel of peace has been preached to all nations, but they will not receive it; and therefore, the light is their condemnation that hate it, which should enlighten their spirits, and so they grow dark; so the light of a candle shall shine no more in Babylon, but be her condemnation, though it be the just man's path, which is as a 'shining light, which shines more and more to the perfect day.'

And you may see, when that the plagues and woes were poured upon the wicked, in *Rev.* ix. 20, 21. 'yet repented not they of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood, which neither could see, nor hear, nor speak, nor walk.'

And is there not too many of these found among christians, besides what is found in the world, that worship such things, that do not repent and turn from them. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts, as too many of those called christians do not now.

So these were enlightened by Christ to see their evil deeds, or else how could they be admonished to repent, or change, or turn from them; and therefore are they warned not to worship such things, nor follow such evils, but to believe in the light, and become children of the light, and so to worship God in the spirit and truth, which the devil is out of, and the beast and the whore that is a-top of him. And therefore, if they do not repent, God is just in bringing all his woes, judgments, and plagues upon them, and judging them by the man Christ Jesus, according to the

gospel, the power of God, which is preached to every creature under heaven; and according to the light which Christ hath enlightened them, and every man withal; and according to the grace of God which appeared unto all men, to teach them, and to bring their salvation; but they walked despitefully against the spirit of grace, and turned it into lasciviousness.

So the righteous God, king over all the earth, is just in his judgments upon all such rebels. And in *Rev.* ii. 20. there you may see how God and Christ gave Jezebel, who called herself a prophetess, who was a teacher, and seduced his servants to eat things sacrificed to idols; God gave this Jezebel a space to repent of her fornications, and she repented not.

Now, this Jezebel might preach the prophets', Christ's, and the apostles' words, from Genesis to the Revelations, and Christ's death and resurrection, but in the unrepentant state.

Now she was enlightened to see what she was to repent of, and turn from, so she had her space, her time, her visitation, as all men have before God brings his judgments upon them; and their candle is lighted by the light of Christ, that they may see what they should do, and what they should not do: and therefore, God does reward every one according to their works; and they that hate the light, their candle is put out, by joining to the evil, and doing evil, and not coming to the light to light their candle with, but hating it, and erring from God's spirit, which would keep it lighted, which light would manifest their evil deeds, and reprove them for it; therefore, the light is their condemnation, which light they should have believed in, and become children of.

And therefore, saith God, concerning Jezebel, who does not repent, 'behold,' that is, take notice, 'I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent; and I will kill her children with death, and all the churches shall know that I am he, who searcheth the reins and hearts; and I will give to every one of you according to your works.'

So there is a light in all people, which Christ enlightens them withal, that will let them see whether their works be good, or whether they be evil; so that Christ who is the righteousness of God, and will judge the world in righteousness, he will judge them according to the light which lets them see whatsoever they have done or spoken; so that every tongue shall confess, that he is true and just in his judgments, and will judge with equity, and not condemn man for that which he hath not, but for that which he hath, and hath not obeyed, nor been faithful to it.

And they that believe in the light, as Christ commands, their spirits, their candle is enlightened, and they become children of the light, and are grafted into Christ, who is the first and last, and see him walk in the

midst of his churches, who is the head of them, which the unrepentant and haters of the light, and errers and strayers from the spirit are not like; for the true church is come to 'Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, the church of the first born, and to God, the judge of all, and the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel:' for the blood of Abel cried for vengeance against Cain, but the blood of Christ cleanses from all sin, and justifies.

And so the saints, the church that are in this new covenant, and come to Jesus, the Mediator of it, betwixt them and God, they see him walk in the midst of his churches, his general assembly, exercising his offices, as a shepherd to feed them, and a counsellor to counsel them, and a bishop to oversee them, and as a prophet to open to them, whom they do hear, and as a priest that offered up himself for them; and offers them up to God without spot or wrinkle, and as a king to rule them in their hearts by faith.

And all they that quench, vex and grieve the spirit of God, and rebel against it, and resist the Holy Ghost, that are erred from the spirit of God; and likewise all they that turn the grace of God, which has appeared unto all men to teach them, and bring their salvation into wantonness, and walk despitefully against it.

And also, all they that are haters of the light, which is the life in Christ the word, which is the true light, that lighteth every man that comes into the world; and all they that err from the faith, and make shipwreck of it and a good conscience, are in the unrepented state, unconverted, untranslated, and unregenerated; and Christ stands at the doors of such and knocks, and saith unto them, 'behold (that is to say, take notice,) if any man will open unto me, (to wit, any man of you all,) and hear my voice, I will come in to him, and sup with him, and he shall sup with me.'

Now, there is no man opens to Christ and hears his voice, but he joins to the spirit, grace, faith, and light, and truth in the inward parts; and turns at the reproof of the Holy Ghost, which Christ hath sent; and with the grace, light, truth, and spirit, they let in Christ into their hearts: for Christ is in his saints, and dwells in his saints, and they are reprobates, that Christ is not in: therefore, examine yourselves, though you may make a profession from Genesis to the Revelations, of Christ's, and his prophets', and apostles' words; yet, if Christ be not in you, you are reprobates.

So he stands at your doors and knocks; so you cannot say, but that Christ does visit you, when he stands at your doors and knocks, and

tells, if any man hear his voice, and open the door, he will come in to you, and sup with you; so you are all left without excuse in the day that he judges you, and none can plead ignorance, but they have been warned; yea, none of the house of Adam in the fall, for Christ hath enlightened them all, and his grace has appeared unto them all, and he has poured out of his spirit upon all flesh. For the first man Adam was made of the earth, earthly, the second man is the Lord from heaven: the first man was made a living soul, the second man is a quickening spirit.

Now all being in the fall of Adam, and Adam and his whole house being fallen from the image of God into sin and darkness, Christ the second Adam died for them all, and enlightens them all, and the grace of God which bringeth salvation, hath appeared to them all; and God hath poured out his spirit upon all flesh, and Christ is a quickening spirit.

All they that believe in the light, their spirits, their candle is enlightened, and they know Christ a quickening spirit, this spiritual heavenly man: and they that do not believe in the light, but hate it, and grieve the spirit, and turn his grace into wantonness, and walk despitefully against it, the candles of those wicked are put out.

And here Christ is just and true in his judgments upon the world, who judges them in equity, according to the spirit that is poured upon all, and the grace which hath appeared unto all, and the light of Christ which has enlightened all; and Christ died for all, and what could God have done more, (for the ungodly world,) who is just and righteous, and true in all his judgments? all that walk in the spirit, and believe in the light, and in his grace, it teacheth them, and brings their salvation, and they that follow Christ, from whence the grace comes, in the belief in his light, have everlasting life; and here is God's love to the world; that whosoever believes on him shall not perish, but have everlasting life; for they that perish, perish for not believing in the Son, whom God has sent in his love, who enlightens them all with a true and saving light, which is the life in him the word; and bids them believe in the light, that they may be grafted into him the root.

And so they that are not grafted into Christ, it is because of unbelief; and though christians may say, they believe in Christ, and the Jews may say, they believe in God, and the Messiah to come, yet if they do not believe in the light, as Christ has commanded, which is the life in the word by which all things were made and created, they are not grafted into Christ the life. *G. F.*

The 2d of the 4th Month, 1677.

A Testimony concerning the Blood of the Old Covenant, and the Blood of the New Covenant, &c.—By G. F.

Moses took the blood of the oxen and calves that were offered for sacrifices, burnt-offerings and peace-offerings, and sprinkled it upon the altar, and upon the people, and said unto them, 'behold the blood of the covenant which the Lord hath made with you:' so the life of the beasts and other creatures (which is blood,) was the blood of the old covenant.

And after Moses had sprinkled the people, he sprinkled the tabernacle, and the vessels of the ministry, he sprinkled Aaron and his sons, and he sprinkled the books of the Old Testament; so the first testament and covenant was dedicated with the blood of beasts and other creatures, which was the life of beasts and other creatures; and almost all things were by the law of Moses, purged with blood, which was the life of beasts. And without shedding of blood there was no remission of sin. And, (as I said before,) when Moses had sprinkled the books of the Old Testament, and the people with the blood, (which was the life of beasts,) he said, 'this is the blood of the covenant and testament which God hath enjoined to you.' So the blood of the old covenant and the Old Testament, was the life of the clean beasts without blemish, (as I said before,) for is not the blood the life? and it is not posssble that the blood, the life of bulls, goats, or other creatures in the old covenant should take away sin. But in the new covenant it is written, 'forasmuch as we are not redeemed with corruptible things, nor with silver, nor gold, from our vain conversations, or tradition of our forefathers, but with the precious blood of Christ, a Lamb without blemish or spot, which Lamb was foreordained, before the foundation of the world,' and was manifested in the apostles' time and days, which he calls the last times. Silver and gold are corruptible things, which cannot redeem from corruption, nor the blood of bulls, goats, or other creatures, which will corrupt, but the blood of the Lamb, which was ordained before the foundation of the world, and manifested in the last times, in the new covenant; this precious blood of the Lamb, without spot or blemish, Christ Jesus, doth not corrupt, for it doth redeem from the traditions of our forefathers, the Jews in the old covenant, and the corruptible blood of bulls, goats, and other creatures, that could not take away sin. And so, by the blood of the Lamb Christ Jesus, the saints are redeemed from their vain conversation and corruptible life, to a conversation in heaven, and incorruptible life.

And as Moses in the old covenant sprinkled the people with the blood, the life of beasts; so Christ our high priest sprinkles the hearts and consciences of his people in the new covenant with his blood, his life, 'from

their dead works, that they may serve the living God in newness of life:' and as the blood of the old covenant was the life of the beasts, so the blood of the everlasting covenant is the life of Christ the Lamb, ordained before the foundation of the world, who is the great shepherd of his sheep, through the blood of his everlasting covenant 'he makes his saints perfect in every good work to do his will, working in them that which is well pleasing in his sight.'

So it is clear, the blood of the everlasting new covenant is the life of Christ Jesus; and the blood of the old covenant was the life of the beasts, and the bodies of those beasts in the old covenant were burnt without the Jews' camp, and the blood was brought into the sanctuary by the high priest, as an atonement for the sins of the priests and people; wherefore, Jesus also, that he might sanctify his people with his own blood, suffered without the gates of Jerusalem: let us go, therefore, unto him, (to wit, Christ,) without the Jews' camp, bearing Christ's reproach, who was reproached, who sanctifies with his blood, his life, which dedicates the new covenant; so that all may come to Jesus the Mediator of the new covenant, and his blood of sprinkling, that speaketh better things than that of Abel, or of the blood of bulls and goats, the life of beasts; for Christ being a high priest, and of a more perfect tabernacle than that which was made with hands in the old covenant, did not enter into the holy place made with hands, by the blood of bulls, goats, and calves, as the priests of the old covenant did. But Christ, the Lamb of God, ordained before the foundation of the world, which was manifested in time, by his own blood, his life, entered once into the holy place, into heaven itself, (now to appear in the presence of God for us,) having obtained eternal redemption for us: so it is the blood, the life of Christ in the new covenant, that cleanseth from all sin, who through the eternal spirit offered himself without spot to God, 'to purge our consciences from dead works, to serve the living God: for this cause he is the Mediator of the New Testament.

And so Christ was once offered for sin, who tasted death for every man; so he takes away the first covenant, that he may establish the second, and by one offering he hath perfected forever them that are sanctified; so it is by the blood of Christ, by which all his peoples' sins are washed away, who did and do confess, that Christ hath redeemed them to God by his blood, and their garments were made white with the blood of the Lamb.

So the blood of the old covenant was the life of the beasts and other creatures; and the blood of the new covenant is the life of Christ Jesus, who saith, 'except ye eat my flesh, and drink my blood, ye have no life in you.' *John* vi. 53.

So the blood of the new covenant is not according to the old; and so with this blood of the new covenant must every one feel their hearts

sprinkled, if they have life; and in this new covenant they shall all know the Lord, &c. And by this blood of Jesus, his life in the new covenant, they are justified, in whom we have redemption and the forgiveness of sins; and Christ hath purchased his church with his own blood, his life, and their faith doth stand in his blood, which is the life of the Lamb. Therefore, the apostle saith, 'if ye walk in the light, as he is in the light, then have ye fellowship one with another, and the blood of Christ Jesus, his Son, cleanses from all sin.'

So it is not the blood of bulls, goats, or the blood of other creatures, which was the blood of the old covenant, nor their outward washings in it, that takes away sin; but the blood of the new covenant, which is the blood of the Lamb without blemish, Christ Jesus, the blood of the Lamb, the life of the Lamb, with which Christ, the high priest sanctifies, cleanses and redeems; and he washes with his own life, his blood; yea, he sprinkles the altar of their hearts, that they may offer a sacrifice of praise to God continually, that is, the fruits of our lips giving thanks to his name.

So you are bought and purchased with the blood of Christ, the life of Christ, who has died for you, and risen for your justification, that all might live to him, and not to themselves, and glorify him in body, soul and spirit, which are his, who hath purchased you with his blood, his life; so worthy is the Lamb to receive glory and honour, who hath redeemed us to God by his blood, and hath washed us from our sins by his blood, and our garments are made white by the blood of the Lamb. So the saints do overcome by the blood, the life of the Lamb, who was dead, and is alive again, and lives for evermore.

So the blood of the old covenant was the life of lambs and beasts without blemish, by which all things were cleansed and sprinkled withal, yea, the tabernacle and the vessels, priests and people with the blood, the life of the clean beasts without blemish, in the old covenant, and Old Testament; but the blood of the new covenant, and of the New Testament, his blood is the life of the Lamb, Christ Jesus, the Son of God without blemish, spot, sin, or guile; a Lamb prepared before the foundation of the world was: so it is by the life, the blood of this spotless Lamb, that all his people are sanctified and redeemed to God, and sprinkled and washed, their hearts, consciences, tabernacles, vessels and altar in the tabernacle, and the fat or grossness consumed by his fire on the altar, by which they come to be a royal priesthood, offering up spiritual sacrifices to God through Jesus Christ.

So the blood of the new and everlasting covenant is the life of Christ, which all the believers in the light are to walk in, and to be cleansed by, giving all honour and glory to God, and the Lamb, who hath redeemed us to God by his blood. *G. F.*

Swarthmore, the 7th of the 12th month, 1678.

And whereas, many lies and false reports have been cast upon us by both priests and professors, that we do slight, deny, and undervalue, the blood of Jesus, who do value and esteem it more than any of them; for how can they value or esteem the blood of Christ that plead for sin a term of life, which makes for the popish doctrine of purgatory when they are dead, who are not washed, and their garments made white, nor cleansed from all sin, and redeemed to God by the blood of the Lamb, from their vain conversations and the tradition of their forefathers, neither have they so much faith in the blood of Christ the Lamb, ordained before the foundation of the world, that it will so wash them, and cleanse them, and redeem them, or make them as clean as their father Adam, and mother Eve was before they fell, and that they might come to sit together in heavenly places in Christ Jesus that never fell.

And it may be seen, it was the life of the clean beasts from Abel's time, that was offered and accepted of by God to cleanse withal, and therefore, they were not to eat the blood, for the blood, the life of the beasts was offered to God for an atonement upon his altar: so it is clear it was the blood, the life of the beasts which God required to make atonement with upon his altar for their souls: for the Lord saith, 'the life of all flesh is the blood,' and whosoever did eat it was to be cut off; for the life of all flesh, the blood, was to be offered upon his altar to make atonement for their soul, as the Lord required.

Thus the first covenant was dedicated with the blood, which was the life of all flesh: but the new and second covenant is dedicated with the blood, the life of Christ Jesus, which is the alone atonement unto God, by which all his people are washed, sanctified, cleansed, and redeemed to God; so that their faith and testimony stands in the blood of the Lamb, the life of Christ Jesus, foreordained before the world was, a Lamb without blemish, guile, spot, or sin, which cleanses from all spots and sin, and washes and makes clean the garments. And Christ abolishes both the blood of beasts, and the altar, and all the traditions in the law, and their offerings and sacrifices before the law, by the offering up of himself once in the end of the world, a Lamb ordained before the foundation of the world, therefore must every one's faith and testimony stand in him and his blood. And who are the true witnesses of this, but they only that have drunk of the blood of Christ, and eaten of his flesh, which he gives for the life of the world, not such as talk of it only?

'In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; and the word was made flesh and dwelt amongst us, and we beheld his glory as the glory of the only begotten of the Father.' And

Christ said, 'I have glorified thee on earth, I have finished thy work which thou gavest me to do: and now, O Father, glorify thou me with thy own self, with the glory which I had with thee before the world was, for thou lovedst me before the foundation of the world.' *John* xvii. So Christ, a Lamb, without spot or blemish, who redeems us from our vain conversations and traditions of our forefathers, the Jews, 'who verily was ordained before the foundation of the world, but was manifested in these last times,' &c. 1 *Pet.* i. 19, 20. 'who hath put an end to all the Jews' offerings and sacrifices,' as the apostle saith; for in the end of the world he hath appeared, (to wit, Christ,) to put away sin with the sacrifice of himself. For if the blood of bulls and goats, which is their life, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh in the old covenant, how much more shall the blood of Christ, his life, who hath through the eternal spirit offered himself without spot to God, 'purge your consciences from dead works, to serve the living God;' so for this cause, he is the Mediator of the New Testament, which is dedicated with his blood, his life: 'so Jesus Christ was surely of a better testament than that of the Jews.' *Heb.* vii. 22. 'For he, by the grace of God, tasted death for every man.' *Heb.* ii. and lighteth every man that cometh into the world; and saith, 'I am the light of the world, and he that follows me shall not abide in darkness, but shall have the light of life.' And the apostle told the Ephesians, that he was 'to make all men see what is the fellowship of the mystery, which since the beginning of the world hath been hid in God, who created all things by Jesus Christ.' *Ephes.* iii. 'And he that hath the Son of God, hath life, and he that hath not the Son of God, hath not life.'

Here it is clear Christ is the first and the last, the beginning and ending, and over all in the glory that he had with the Father before the world began; therefore, let your faith stand in Christ, and his blood, his life, by which ye are washed, sanctified, purged, cleansed and redeemed to God, that God, through Christ your Mediator, may have the glory in all your hearts.

The blood of the clean beasts, which was the life of the beasts, with it did the high priest enter once a year into the holy place made with hands, to make an atonement for himself and the people of the Jews in the old covenant; but Christ, our high priest entered into heaven by his own blood, his own life, to make an atonement for us; he tasted death for every man, and was a propitiation for the sins of the whole world, who was dead, and is alive again, and lives for evermore; so he ever liveth to make intercession for his people, and so his people have boldness to enter into the holiest, to wit, into heaven, by the blood, the life of Jesus, by a new and living way, which is consecrated for us through the vail, that is to say, his flesh; glory to God forever, through Jesus the Saviour, and Christ the anointed of God. *G. F.*

A Demonstration to the Christians in Name, Without the Nature of it.

How they hinder the Conversion of the Jews. With an exhortation to them to come into the true Nature and Life of Christianity, which the Apostles and Primitive Christians were in, who converted many of the Jews.

Which Nature and Life of Christianity is herein declared of according to the Scriptures, and by which alone the Jews may now be convinced and converted also.—By G. F.

The usual saying of the Jews is, 'when the Messiah is come, he will make all things new,' according to *Isa.* xliii. which also is testified unto in 2 *Cor.* v. 17. and *Rev.* xxi. 5.

But the Jews say, 'most of Christendom (so called,) are in the old things, like the heathens, as their life and practice doth demonstrate, whose conversations, many of them, are like unto Sodom and Egypt.'

And therefore they say, 'how do the christians think we should turn to them, whose conversations, many of them, are in cursing, swearing, drunkenness, and uncleanness, which the law of Moses forbids, and the prophets; by which law of God, we Jews are not to swear by the creatures, but by the Lord; though many of our forefathers did swear by the temple and other things, yet it was when they were degenerated from the law of God, and then some of them sware by Baal, and other heathenish gods, all which was forbidden by the law of God and his prophets: and therefore, seeing many of them that call themselves christians, swear wickedly, and vainly, and by creatures, and books, the Old and New Testament, which the law of God forbids; and therefore, as our prophets say, when the Messiah is come, he will make all things new in the new covenant, which is not according to the old: and if, therefore, we now should turn to you christians, we should turn again but into the practice of those old things which our law forbids; for the new covenant, which God promised to make, doth exceed the old: and therefore, if we should turn to you christians, and practise those things which the heathens do below the old covenant, we should bring ourselves under the judgment of the law of God and the prophets, and beneath what was commanded in our law.'

And therefore, all christians are to lay away all swearing and oaths, as Christ commanded, and cursing, drunkenness, fornication and uncleanness: for all christians' conversations should preach, as well as their tongues, a new life, and a new heart in the new covenant.

For, Christ said, 'except your righteousness (to wit, the christians, in the new covenant,) doth exceed the righteousness of the scribes and

pharisees,' (in the old covenant,) Christ, the Messiah saith, 'ye shall in no wise enter the kingdom of God.'

But, if the christians' unrighteousness and ungodliness, their swearing, cursing, whoring, and profaneness, &c. doth exceed the transgressing Jews, and many of the heathens, how can they then think to enter into the kingdom of God, seeing if they do enter into the kingdom of God their righteousness must exceed the righteousness of the scribes and pharisees, the Jews in the old covenant.

And therefore, this is a great stumbling to the Jews, which profess the old covenant, and hold that the Messiah is not come, because they seeing the bad lives and conversations of the christians, who profess the Messiah is come, and that they are children of the new covenant and yet live in the old nature and old things, like the heathen, as they manifest in their lives and conversations, below the Jews law in the old covenant.

For they should shew forth a new life, and a new spirit, according as God hath promised, and as the Jews believe, that when the Messiah is come, he would make all things new, as in *Jer.* xxxi. and *Ezek.* xi. 19. it is said, 'I will give them one heart, and I will put a new spirit within them, and take away the stony heart.'

But do not we see this stony heart, and old spirit, in most of them called christians?

'And therefore, if the Messiah be come, as you profess, you are in the transgression of the new covenant, as our forefathers were of the old covenant: and you cannot find fault with us,' say the Jews.

And in *Ezek.* xviii. 31. they were commanded 'to cast away their transgressions, that they might have a new heart and a new spirit; for why will you die, saith the Lord? for I have no pleasure, saith he, in the death of him that dieth.'

And therefore, if the Jews remain in this old transgressing heart and spirit, in the death, from Christ the life, in which God hath no pleasure; should not the christians, which profess the new covenant, cast away their transgressions, swearing, whoring, lying, and drunkenness, theft, murder, and all uncleanness; that they might put off the old man with his deeds, and put on the new man, and so have a new heart and spirit, and a new life, serving God in the new and living way, manifesting that they are children of the new covenant, and not of the old, and so shew forth the fruits of the Messiah's being come, and of their being in the new covenant in their lives and conversations: for the apostle said, 'their conversation was in heaven.' And now let Christendom see where their conversation is now, and hath been these many hundred years.

And also, in *Ezek.* xxxvi. he there speaks of the blessings of the kingdom of Christ, by way of prophecy, where the Lord saith, 'he will make

in them a new heart, and put his spirit within his people, and give them a heart of flesh, and sprinkle clean water upon them, that they may be cleansed from their filthiness, and from their idols, and take away the stony heart,' &c.

And now let all which profess christianity consider; how do they think to convert the Jews with their stony heart, from one stony heart to another, and from one old spirit to another old spirit? nay, if they be converted, it must be from the old to the new, from the old covenant to the new and living way.

And do you think the Jews can be converted to images, and idols? they will tell you, 'the law of God throughout the Old Testament forbids them, and their prophets, and their forefathers; making and worshipping images brought all those dreadful judgments upon them, and upon all their forefathers, because they went a whoring after images.' And now to see what multitudes of images and idols are set up amongst christians, that profess the new covenant, and that the Messiah is come, who will make all things new.

And the owners and receivers of this new covenant, their righteousness was to exceed the righteousness of the professors of the old covenant; and yet to see so many of those called christians to make molten images, and idols, which is below the law of Moses, and forbidden: therefore, do the Jews say, 'how do you think we should be converted unto you.'

Wherefore, it is good for all who profess christianity, to lay away all images and idols, and making of them, or bowing before them, and mind the image of God, which Christ in his new covenant renews his people up into, that you may shew forth the effects of the new heart and new spirit, being wrought in you; and that you do abhor images and idols, shewing forth that you are cleansed from them, and that your hearts are sprinkled with the pure water by the word; and that you are not grievers nor quenchers of the pure spirit of God, nor rebellers against this new spirit, nor haters of the light, which Christ doth enlighten you and every one that cometh into the world withal; for if you do, and quench this spirit, would you have people to be converted to darkness, and the old spirit, and stony heart, that thus grieves the new: and therefore, as the apostle saith, 'forsake the evil, and cleave to the good,' all you who are called christians.

And that all who profess themselves christians may come to wear the badge or livery of Christ, the heavenly man, and to have your old filthy garments put off, and to be clothed with the new garment, the righteousness of Christ: for all are clothed with the filthy garments, that are covered with the old spirit, whilst they are in transgression of the new covenant of light and life.

And they that seek to convert, or bring people to them, whilst they are in that old spirit, and old heart, and to be covered with that old filthy garment, they bring them but into woe, where themselves are: for the prophet Isaiah saith, 'woe unto them that are covered, but not with my spirit, saith the Lord.'

And they that are the true converts to Christ and God, they have the new spirit, new heart, and new mind, and walk in the new way, in the new and everlasting covenant, and their garments are made white with the blood of the life of the spotless Lamb, ordained before the foundation of the world. And these are the children of the new covenant, and do shew forth in their lives and conversations the fruits of the new covenant.

And Jeremiah speaks of the new covenant after this wise, 'behold this is the new covenant that I will make with the house of Israel after those days,' &c. and therefore, he saith, 'behold the day is come, that I will make a new covenant;' and so bids them behold, or take notice of his prophecy. So this was after the days of the old covenant had done its service; for the law served till Christ the seed came. And so when this new covenant came, the old was to be abolished, which did wax old, and was to decay and vanish away; so Christ came with his new covenant, to take away the first, that he might establish the second covenant.

And now in the new covenant the Lord saith, 'I will put my law in your inward parts, and I will write them in your hearts; I will be your God, and ye shall be my people: and they shall not need to teach every man his neighbour, and brother, to say, know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord; for I will be merciful to their iniquity, &c. and I will remember their sins no more.'

And now, consider this, all ye that profess yourselves christians, how the Jews will say, 'they do not see these fruits amongst you called christians, who profess the new covenant to be come, because your lives do not shew forth this new spiritual law, written in your hearts and inward parts; but like people running into sin and iniquity, and drinking it up as the ox drinketh up the water,' which the Jews' forefathers were reproved for. And many teachers and professors plead for sin and a body of death to the grave, which is contrary to the law of God; for the old covenant commanded people to be holy: and the Lord commanded father Abraham, saying, 'walk before me, and be thou perfect.'

And therefore, how can you think to convert the Jews, that plead for a body of sin and death, that profess the new covenant, that takes away sin and iniquity?

And as for the papists; the Jews say, 'they tell them, they must have a purgatory, when they are dead, to cleanse them in; and set up num-

neries and monasteries for men and women, that vow chastity, to live in: and this (the Jews will tell them,) they have no precedent for, in their old covenant or law.' And they are not in the practice of them that gave forth the new covenant; they neither preached, nor left upon record, any thing of a purgatory for people to be cleansed in after they are dead: for the blood of the old covenant, that was the life of clean beasts and creatures, did cleanse in the time of the law: but Christ, who makes all things new, in his new covenant, a Lamb ordained before the corruptible world was, or man was corrupted; he with his blood (his life,) cleanses from all sin, and makes an end of sin, and finishes transgression, and brings in everlasting righteousness, according to Daniel's prophecy, who said, 'this is the work of the Messiah.'

And now, the Jews not seeing this new work, and new life and conversation amongst those who profess Christ and the new covenant, instead of converting them, it rather hardens than softens them to their conversion to Christ, by the ungodly and unrighteous lives of the christians, who on the contrary, should exceed them in godliness, righteousness, and holiness, and in virtue, temperance, and soberness, and purity in life and conversation; and that would be the way to win them, and convert the Jews, and make them believe the Messiah is come, and hath made all things new. For to see the fruits of the new covenant, from a new heart and a new spirit, and you walking in the new and living way, where God and Christ hath pleasure in them that so walk and live; this would preach to the Jews: and if they could not be won by the preaching of the word, yet they might, by seeing the good and new life; for the apostle said, 'follow us as we follow Christ;' and every one that receives Christ, is to walk in him, who was without sin and guile.

And the Jews say, 'in our old covenant we had our law in tables of stone, and in books; but in the new covenant, in the days of the Messiah, God writes his law in their hearts, and puts it in their inward parts; and shall no more teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know him, from the least unto the greatest,' &c.

And now, the Jews may tell the christians, 'if you were in this new covenant, then why do you set up so many schools and colleges to make priests in, and to learn so many languages, and then to give them such titles, as bachelors, and masters of arts, and doctors of divinity? and then you say, when they have learned Latin, Greek, and Hebrew, they have the original; which was not so accounted amongst us Jews in the old covenant; for Moses told us, the many languages began at Babel; and therefore, we cannot set up Latin and Greek to be the original: for Moses gives a relation from the beginning of things of the old world, all along to Noah's time, and to the time of the law, and he no where speaks

that the tongues are the original; for if that were so, then they had no original before Babel.'

And as for Hebrew, the Jews say, it was their natural mother speech: and yet many of the Jews, that could speak natural Hebrew, Christ told them, 'they neither knew the scripture nor the power of God; for they persecuted him, and the prophets, and apostles.'

And then these, your priests, when they have served a time at the schools, and learned their natural languages and arts, are they not called ministers of the new covenant? but do they shew forth the effects of the new spirit, and the new heart, and the fruits of the new and living way, and new covenant? if not, how are they like to convert the Jews, for the apostle saith, in the new covenant, 'who is a wise man endued with knowledge amongst you, let him shew out of a good conversation his works with meekness, and of wisdom from above, which is pure, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy; and the fruits of righteousness is sown in peace of them that make peace.'

And the Jews may tell you, that the Romans who understood Latin and Greek, persecuted them; and they never looked upon their natural tongue to be the original.

But concerning your priests, when they have learned their lessons, and their arts, and natural languages, are they not all sworn? is not this contrary to the Jews in the old covenant? for the apostle said, 'the priests in the old time were not made by an oath,' as *Heb.* vii. 21. But Christ was made by an oath, who fulfils, finishes, and abolishes all oaths and swearing, and commands 'not to swear at all,' which is his doctrine in the new covenant, and the practice of the new heart and new spirit, in the new covenant, and new and living way; as you may see James walked in it, and said, 'above all things, my brethren, swear not, &c. lest ye fall into condemnation:' and Christ saith, 'whatsoever is more than yea, yea, nay, nay, cometh of evil.' So they go into evil and condemnation that swear in the new covenant, according to the doctrine of Christ and the apostle James, though swearing was not forbidden in the old covenant, but commanded: but the new covenant is not according to the old, and therefore, forbidden in the new covenant of light, life, and grace, in the days of the gospel of glad tidings.

And are not the priests, after they have learned their lessons, and the natural tongues, and arts at schools, hired to preach?

And may not the Jews tell you, that was the transgression of their forefathers in the old covenant, that the priests preached for hire, and the prophets divined for money. And this was reproved by the prophet of God in the old covenant. And through the covetous priests, prophets, and teachers, the Jews were brought into misery, as the true prophets

testified of and against such. For by the law of God, the Jews may tell you, the Levites and priests were to have no lot of the land, and therefore, they had the tenths given unto them for their inheritance, and for the maintenance of the widows and fatherless, and that was their portion: so out of tythes they had their maintenance; and they were to carry in their tythes to one place, which the Lord did choose, (to wit, Jerusalem.)

Now, you priests, that profess the new covenant, that have learned your lessons, and natural tongues and arts, that take tythes, and have your several tythe-barns, and are hired to preach, and many of you have estates of land besides, and yet do not maintain the poor widows and fatherless; may not the Jews tell you, that ye are not like to convert them whilst you are found below the practice of their priests, under the old covenant, which were forbidden by the law of God to have any lot or portion in the land, and were not to have all the tythes themselves neither, but the widows and fatherless were to be maintained out of them also? and therefore, how do you christians, that profess the new covenant, think to convert the Jews, whilst ye practice things below the old covenant? but they that do profess the new covenant, they have a new spirit and a new heart, and a new and living way, not according to the old.' So as Christ said, when he sent forth his disciples to preach, 'freely you have received, freely give:' nay, they were not to carry bag, staff, or scrip with them. So the new covenant is not according to the old; for he changed the first priesthood, and ended the commandment that gave tythes.

And though the Jews had schools in the time of the law and old covenant; yet in the new covenant, Christ who ascended up on high, gives gifts unto men for the work of the ministry. So all true ministers, and gifted men, have them from Christ (that is ascended on high,) in the new covenant, and preach them forth freely, as they have received them freely, as he commands them, which freely gives unto them, to all his disciples, and learners, and followers of him in the new covenant.

And therefore, all that profess themselves christians, should take up the cross of Christ, and deny themselves in all things, whether it be in the practices of the heathen, or in the things abolished in the old covenant by Christ, and follow him.

But I would not have any to think, that I deny, or am against schools for the teaching of children the natural tongues and arts, whereby they may do natural things; for all natural tongues and languages upon the earth, make no more than natural men; and the natural man knows not the things of God. And therefore, all must come to the spiritual school of Christ, if they will learn or know the spiritual things of Christ;

and so of him freely to receive them, and freely to give them forth, if his learners will keep under his command.

And the Jews may say, the christians have many altars and candlesticks, and some of them have wax candles burning in them all day and night in their temples; for which they have no command from God. And this is contrary to our law of God in the old covenant; for they say, 'thus did our forefathers, when they forsook the Lord, they built many temples and altars, but the Lord appointed them one altar to offer their sacrifices on, and one temple.' *Joshua* xxii. 16. to the end. And they may confess, when the Messiah is come, all those outward things will be ended, according to the prophets, that God will make a new covenant, not according to the old, and that God will raise up a prophet like Moses, whom they must hear.

And now you that profess christianity, through your degeneration from that spirit and power the apostles were in, you have rather put the Jews back from coming to christianity, than helped them forward by your lives and practices. For in the days of the new covenant, Christ, the high priest, enlightens the candle which is the spirit in man, in his temple, his body; if you do not put it out by your evil works, and wicked ungodly lives and conversations: for in the old covenant, it was Aaron and his sons which were to light the outward lamp or candle in the outward tabernacle.

And do ye think, that ye can convert the Jews from their outward tythes, temple, lamps and candles, to your outward lamps and candles; who were forbidden from making images, to your outward images and idols; and their swearing by the Lord, to your swearing by the creatures? who hardly speak without swearing in all your communications. And do you think to convert them from their observing of days, which God did command them, to your observing of saints' days? and is not this to bring them out of one outward form into another? and had you not better have observed the life of Christ, and spirit of Christ, and all the lives of his saints, and their conversations, how they lived, and how they walked? for it is not the talking as they talk, that makes you converts, nor to bring others to talk as you talk, that will make them converts; but as every one hath received Christ, in his new covenant, in their new mind or heart, with their new spirit, they are to walk in him, the new and living way, which the old heart and old spirit, in the old covenant and old nature, cannot endure to hear talk of the new, and then they had better never profess it; for that makes others, Jews, and heathens, to blaspheme Christ that you do profess, seeing you do not possess him whom you do profess; but possess the old spirit, and the old stony heart, that is in the Jews and heathens. And so if you be not in

the new spirit, and new heart, and new and living way, in the new covenant, you will but bring people, Jews, or others, from one stony heart to another, and from one old way to another: and if they will not conform to your old way, then your old stony heart will be ready to stone them to death, as the Jews in their old stony heart were to stone Christ and his followers.

For they that would convert either Jews or Gentiles, must be in the new covenant, not in the old, and have the new heart and new spirit, and be in the new and living way themselves, else they cannot bring others unto it: it is true, they may bring into the words of the new covenant, as the Jews, who compassed sea and land to make proselytes, did, and brought them to say the words of the old covenant; but Christ told them, 'they made them but two-fold more the children of hell than before.'

And therefore, all Christendom, and them that do profess christianity, must examine themselves, and see whether they have this new heart and spirit, and that they are in the new and living way, in the new covenant, as the apostles and church, in the apostles' days were in.

For false apostles, Satan's ministers and messengers, and the whore, the false church and Jezabel, deceivers and false prophets, wolves in sheep's clothing, and the dogs, the apostles bade beware of, and such as had the form of godliness, but denied the power; all these may get the words of the new covenant.

And are such like to convert the Jews, or rather worry the lambs, who manifest an old spirit, and an old heart, and walk in the old ways, below the old covenant and new? and such may beat people into the form of the words of the new covenant, and so make them two-fold more the children of hell than they were before, like the Jews.

And therefore, that which must convert people to God and Christ, whether Jews or Gentiles, it must be the same life, power, spirit, light, and grace that converted the apostles and primitive christians in their days, which brought them to a new life of righteousness and holiness, yea, and brought them to have their conversation in heaven, as the apostle said; so this conversation is above the old, earthly, sensual wisdom, and devilish and unclean, corrupt and profane cursing and swearing, whoredom, murder, and theft, which is the fruit of the old spirit, and the old stony heart, and image-makers, and swearers, and is above tythe-paying, and the outward temple.

And the apostle saith plainly, 'they that act such things cannot enter into the kingdom of God.'

Therefore, they that are converted into the new covenant of grace, light, and life, over darkness and death, and the power of it, have a new spirit and a new heart, and walk in the new and living way, in the new

covenant; and such do shew forth the fruits of their conversation in the word, life, and conversation.

And again, the apostles saith to the christians in his time, that were getting up into a form of godliness, and a profession of Christ in words, he bid them 'examine themselves whether they were in the faith.'

So, all that profess themselves christians, should examine themselves now, whether they be in the faith that Christ Jesus was the author and finisher of, that one faith that purifies their hearts, and gives them victory, by which they have access to God, in which faith they please God: for it is not a professing the words of the new covenant, with the old heart and spirit, or serving God with their lips, that makes a true christian; for Christ saith, 'it is not every one that saith, Lord, Lord, shall enter into the kingdom of God: but he that doth his will,' &c. And the apostle saith plainly to the church, 'he that hath not the spirit of Christ, is none of his;' and then they are none of his sheep; for they are not like to hear his voice without his spirit.

And therefore, all that profess themselves christians are to examine themselves, whether they have this spirit of Christ, and if not, they are none of Christ's; and what then is your profession worth, without the possession of this spirit? For you can neither serve nor worship God aright, nor know the scripture, without the spirit of Christ. And therefore, all your services are good for nothing, that be without the spirit of Christ; for God abhorred such that served him with their lips in the old covenant, (that could make a profession,) when their hearts were far from him.

First, And therefore all that profess themselves christians must examine themselves, whether they be in that one faith that the apostles speaks of, which Jesus Christ is the author and finisher of; and if they be not in this faith, but are erred from it, they have no victory nor access to God, neither can they please God. For this was the examination the apostle put the christians upon in his days; and this is the examination that all christians should be put upon now in these days; for that is and was the catholic, universal, divine, precious, and holy faith, which all that profess christianity, are to examine themselves, whether they be in that or no. And the apostle did not put them to examine themselves, whether they profess it or no, but whether they were in it.

And secondly, They are to examine and prove themselves, 'whether they have the spirit of Christ, yea or nay, all that do profess Christ: for if they have not the spirit of Christ (the apostle saith in plain words,) they are none of Christ's.' So the apostle doth not say, examine yourselves, whether you do profess Christ; but 'examine and prove yourselves, whether ye have the spirit of Christ, yea or nay.' For antichrist, and false prophets, and false apostles, and wolves in sheep's clothing, may

profess Christ, that are not of Christ's flock, nor his sheep. Therefore, the main thing is, to examine 'whether ye have the spirit of Christ; and if ye have the spirit of Christ, then ye are his; and if ye have not the spirit of Christ, then ye are none of his;' though you may profess all Christ's and the apostles' words in all the languages, Hebrew, Greek or Latin, your profession with and in your own spirits, is good for nothing, if you have not the spirit of Christ Jesus; 'for such are none of Christ's followers, that are without his spirit, who follow their own spirit, and see nothing, as the prophet saith. And all they that are baptized by one spirit into one body, and are made to drink into one spirit, in which spirit they have unity and fellowship:' these all have the spirit of Christ.

And thirdly, The apostle tells the christians in his day, 'no man can call Jesus Lord, but by the Holy Ghost.' Now, let all that call themselves christians examine themselves, whether they have this same Holy Ghost that the apostles had, which proceeded from the Father and the Son, and that have received this from the Father and the Son, which led the holy men of God to give and speak forth the holy scriptures, as they were moved by the Holy Ghost; which Holy Ghost leads into all truth, yea, even the same Holy Ghost that moved all the holy men of God to give forth the scriptures, by which Holy Ghost the holy men of God foresaw the coming of Christ, and prophesied of him; and by which Holy Ghost the apostle saw Christ was come, and fulfilled the prophets, by which Holy Ghost they called him Lord in truth and righteousness. And now, if no man can call Jesus Lord, but by the Holy Ghost, as the apostle teaches, and positively declares; then all you who call yourselves christians, calling Jesus Lord without this Holy Ghost, as the apostles were in, and many of your teachers, both papists and protestants, say, 'you have not the same Holy Ghost the apostles had;' then it is impossible for you with the unclean Holy Ghost to call him Lord. And all such callers of him Lord, Lord, with their unclean ghost, and not in the Holy Ghost, will be found workers of iniquity, and not to be able to enter into the kingdom of God; for unto such Christ will say, 'depart, I know you not.' And therefore, let all christians examine themselves, whether they have this same Holy Ghost, seeing none can call him Lord, but by the Holy Ghost; and none can be led into all truth, but by the Holy Ghost; but are led into all untruth by their unclean ghost, though they may make a profession of the scriptures from Genesis to the Revelations; and that profession with the lips, is not accepted with the Lord, no more than it was among the backsliding Jews, without the Holy Ghost, which leads into all truth, by which they may call Jesus Lord, who fulfils all the types, and shadows, and figures, and the law, and the old covenant.

And fourthly, the apostle said to the christians in his days, examine and

prove your own selves; know you not your own selves, how that Jesus Christ is in you, except you be reprobates? Now this was the duty then of all that profess themselves christians, to examine and prove themselves. And this is the duty of all that profess themselves christians now, to examine and prove themselves, whether Jesus Christ be in them and if not, they are reprobates, according to the apostles' doctrine.

And now for christians and their teachers to say, 'they own the birth of Christ,' and go about to prove the birth of Christ without them by the scriptures, and his sufferings, and his resurrection, &c. and to say, 'they will prove this by the scriptures;' this is already proved by such in whom Christ was revealed; and it was preached by them, and since printed: for the apostle said, 'it hath pleased the Father to reveal his Son in me, that I might preach him.' And again he said, 'I live, yet not I, but Christ that lives in me: for the apostle saw then, that wolves, false apostles, Satan's messengers, false prophets, and false teachers, might get the form of godliness, and the profession of Christ Jesus in words, in their days; and so much more such may, since the apostle's days: and therefore, he would have the true christians then to examine and prove, and know their own selves, 'whether Jesus Christ was in them, or not; for if not, they were reprobates.' And so it is requisite for all that call themselves christians now to come to this proof, and examination, and knowledge, whether Jesus Christ be in them, or not; and if not they are reprobates:' seeing wolves, false apostles, false prophets, and such as go in Cain's, Cora's and Balaam's way, and Satan's messengers, and reprobates may profess Christ.

Therefore, what is their and the reprobates profession with the lips good for, though they may profess the scriptures from Genesis to the Revelations, and may talk of the apostles' preaching of him, the new covenant? so as long as Christ the Son of God is known not in them, they have not life.

Therefore, this is the examination and proof that all that call themselves christians should come to, 'whether Christ, which they profess in words, be in them, yea or nay; and if not, they are reprobates.' And then their profession of the words of the new covenant is no more accepted with the Lord, than the Jews was in the old covenant, that served God with their lips, who were reprobated from the old covenant, as those christians are from the new, that know not Christ in them. Therefore, let all that profess themselves christians examine themselves of all these things afore-mentioned.

First, Whether they be in that one catholic, holy, divine, and precious faith, which Jesus Christ is the author of, and that they be not erred from, that? for if they be not, they need not make new faiths.

Secondly, Whether they have the spirit of Christ? and if not, they are none of Christ's.

Thirdly, If they have not the Holy Ghost, they cannot call Jesus Lord, seeing the apostle saith, 'no man can call Jesus Lord, but by the Holy Ghost;' neither can they call Jesus Lord, nor be led into all truth, if they have not the Holy Ghost; neither have they the comfort of the Holy Ghost, neither can they pray in the Holy Ghost, as the apostles did: and therefore, how can all your prayers, worships, and services be accepted, if you have not this Holy Ghost, and have not this spirit, seeing without it ye cannot call him Lord, and are none of his?

Fourthly, Examine yourselves, and prove yourselves; and know you not, that if Jesus Christ be not in you, you are reprobates? and then do you think that God and Christ will accept the reprobates religion, worship, and prayers, that have not this spirit, and this Holy Ghost, and are erred from the true faith, and in whom Christ is not?

Fifthly, Examine yourselves, whether you be of the circumcision in spirit, that serve and worship God in his spirit and truth, and are not of the circumcision of the letter, but of the circumcision of the spirit, by which the body of death and the sins of the flesh are put off, that are come upon man and woman by transgression. For Adam and Eve had not this body of death and sin before they transgressed the command of God. For if ye be of this circumcision in the spirit, which all christians should be in, and which the apostles were in, then the body of death and the sins of the flesh will be put off by the circumcision of the spirit; and then there will be no pleading for a body of death and sin to the grave, and a purgatory when they are dead; if they be of this circumcision in the spirit, and worship and serve God in the spirit, as the apostle and the true church in the primitive times did.

Sixthly, Examine yourselves, all that profess yourselves christians, whether you do discern the Lord's body, and if not, ye eat and drink damnation to yourselves. So, let all that call themselves christians examine, from the teacher to the hearer, whether they do discern the Lord's body; and they that do discern it, may come to eat his flesh and drink his blood, which he gave for the life of the world, which is not outward bread and wine; neither can any make outward bread and wine his body.

And therefore, let all Christendom examine, whether they do discern the Lord's body; for they must discern it before they can eat this heavenly bread, that gives them life. *John* vi.

Seventhly, Let all that call themselves christians examine themselves, whether they are come to the baptism of Christ, with fire and the Holy Ghost, who thoroughly purges his floor, and burns up the chaff with unquenchable fire, who baptizes with one spirit into one body, and plunges down the corruptions that are gotten up by transgression. So Christ is the minister of this baptism and circumcision, who plunges

down sin and the body of death, chaff and corruption, and thoroughly purges the floor, (the heart of man,) and burns up the chaff with unquenchable fire.

So this is the one baptism, into one body, with one spirit, by which all may come to drink into this one spirit, and not into the many. And such as are come to this baptism of Christ, cannot plead for a body of sin and death to the grave, nor for a purgatory to purge them in after they are dead: for the baptism of Christ, which he ministers, is sufficient to purge thoroughly the heart, mind, body, and soul of every man and woman. For many would reign with Christ, but few come to be baptized into his death, and to drink of his cup, which they must do before they can come to reign with him. For the apostle saith, 'they that are Christ's, have crucified the flesh, with the affections and lusts thereof.'

And therefore, let all that profess themselves christians examine, whether they have crucified the flesh, and those affections and lusts thereof, for the apostle tells the christians, 'God forbid that I should glory in any thing, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world.'

Then they that have not crucified the flesh, with the affections and lusts thereof, are not Christ's: and therefore, let them consider, whose they are then, with their flesh, and affections, and lusts, thereof, uncrucified. *Gal.* v. 24. vi. 4.

And therefore, let every one prove himself, and his own work; for if a man think himself to be something, when he is nothing, he deceives himself: so it is not a profession of the prophets', Christ's, and the apostles' words, and a profession of baptism, that serves the turn, but they must have the same spirit of Christ which the apostles had, if they be Christ's; and the same one faith that the apostles were in, if ye please God, and would have access to him; and the same Holy Ghost that the apostles had, if you call Jesus Lord; and Christ must be in you, if you be not reprobates: and if you do serve God, and worship him, it must be in the spirit, that puts off the body of death, and the sins of the flesh, which is the circumcision of the spirit in the new covenant.

And therefore, know ye not all that profess yourselves christians, that 'so many as are baptized into Christ Jesus, are baptized into his death?' and therefore, examine yourselves; are ye baptized into the death of Christ, and buried with Christ by baptism into death? and therefore, examine again, have you been buried with Christ by baptism unto death? now this is a farther thing than outward water, that 'like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

And now, can any christians walk in newness of life, until their old

man and his life be buried by baptism into death? for must not all Christendom be planted into the likeness of Christ's death, if they be planted into the likeness of his resurrection? therefore, examine yourselves, where, and how you are planted: for ye are not like to be planted with Christ in his resurrection, except ye are planted into his death: therefore, examine yourselves, that you may come into the virtue, and life of true christianity. For the apostle said to the true christians, 'knowing this, that our old man is crucified with Christ,' &c. And now all ye that profess yourselves christians, come, and search, and examine, is your old man alive, and not crucified? then how can ye serve God and Christ in newness of life? for your old man must be crucified, if the new man be renewed, which is after the image of God, &c. And can the old unmortified man be a true christian in his old life, with his profession of the words of the prophets, Christ, and the apostles, from Genesis to the Revelations? nay, the apostle tells the christians, 'he must be put off and crucified;' so he is no good christian then: for it is the new man that is the christian, that walks in newness of life, and serves God in his new and living way, in his new covenant, that hath the new heart and new spirit.

From him that loves the purity and virtue of all true christianity, and all that receive Christ, and walk in him. *G. F.*

The 28th of the 2d month, 1679.

ELECTION AND REPROBATION

Clearly Discovered, and the ignorance of many concerning Election and Reprobation of persons, Manifested.

Something for the information of all concerning Election and Reprobation; and unto such as hold opinions and teach, that God hath ordained a great part of men and women to Reprobation, Condemnation, and Hell, without any cause or fault at all in the creature less or more; for God hath ordained some to a Reprobation and Condemnation from the foundation of the world, say they: and so hold a Reprobation of some persons to all eternity; and for it, bring Jude iv. *who speaks of such as were ordained of old to Condemnation, and saith, 'there were certain men crept in unawares, which were of old ordained to this Condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the Lord God, and our Lord Jesus Christ.'—By G. F.*

Now this scripture of Jude's doth prove, that there was a fault and a cause in these men for this condemnation, for they were ungodly men,

that turned the grace of God into lasciviousness; which grace of God hath appeared unto all men, to teach them, and to bring their salvation.

Now, if this grace and favour of God did so appear unto these and all men, to teach them, and bring their salvation; and these ungodly men turned from this grace into lasciviousness, and so denied the Lord Jesus Christ, that bought them, by whom this grace and truth came; and to deny the only Lord God, the Creator of all, and who gives life and breath unto all, and would have all men to be saved, and to come to the knowledge of the truth, and desires not the death of a sinner, neither hath he pleasure in him that dies, but rather that they would turn, and repent, and live to God, who sent his Son to taste death for every man.

And they that thus deny God, and his Son, who hath bought them with his blood, which was shed for all men; here must needs be a great fault, and a cause wherefore God and Christ does judge and condemn these ungodly men in truth and righteousness.

For you may see in the old translation, it is not said, *Jude* i. 4. 'ordained of old to this condemnation;' but it is said, 'written of old to this condemnation:' and writings were since the creation of the world.

For the apostle saith, 'God saved the people of the Jews, that came out of Egypt; and yet after destroyed them that did not believe, which murmured, complained, and rebelled against God and his law, and grieved his good spirit, which God had given to them to instruct them, and quenched it, and vexed it.'

And these people, that God had so saved, and brought out of Egypt, they were of Jacob's stock, which was of the election, not of the stock of Esau, that was of the reprobation, as you call it; nor of the stock of Cain, for all his stock was drowned in the old world, for grieving God's good spirit, and corrupting the earth, and filling it with violence.

So here was a cause for the Lord God to judge and condemn these ungodly men, both before the flood and after, in the time of the law, to condemn such as grieved his spirit, and rebelled against it, and did not believe in him, after he had saved them.

And so, likewise, in the New Testament, wherein Christ tasted death for every man, and his grace hath appeared to all men, to teach them, and bring their salvation; if such deny Christ that hath bought them, and the only God the Creator of them, that sent his Son to save them, that they might have life through him; and to enlighten every man that cometh into the world, which light was the life in him, the word, by whom all things were made and created; and he saith, 'believe in the light, that ye may come to be the children of the light.'

Now, if people will not believe in the light, but hate it, and turn from

this grace of God into wantonness and lasciviousness, and deny God and Christ, which have done all this for them, and walk despitefully against the spirit of grace, that would have brought their salvation: is it not just with the Lord to judge such ungodly men, and condemn them in their reprobation? and so doth not this condemnation stand just upon the ungodly, and unbelievers, and turners of his grace into lasciviousness, and walking despitefully against it, and quenching, and vexing, and rebelling against the spirit of God, both in the old covenant and the new, that deny God, and the Lord Jesus Christ.

So, is not God and Christ just in condemning and judging the world in righteousness, according to his light, truth, grace, and spirit, that is poured out upon all flesh. And the saints said, *Rev.* xiv. 2. 'that God was just in judging the whore,' that whored from it, (as in the *Revelations.*)

So it is clear, the ordination, as you call it, to condemnation and judgment, is upon man's disobedience and rebellion against God's good spirit, and his unbelief in God and Christ.

For this condemnation comes not upon them that believe, and that obey the spirit of God, either in the times of the law, or of the gospel, nor before the flood: for the angels that kept not their first state, but left their habitation, that brought the everlasting chain upon them, and condemnation. So both Jews and christians, not keeping their habitations in the old and new covenant, have come under the condemnation. And Adam and Eve, keeping not their habitation, brought condemnation upon themselves and all mankind: even so by the righteousness of one, (to wit, Christ,) the free gift of God came upon all men unto justification of life.

Now then, where is your condemnation and reprobation before the world began? (seeing the first condemnation came upon man after Adam and Eve fell, which was the first fault or cause,) so not without a fault or a cause in man. For by disobedience, unbelief, and rebellion against God's good spirit and command, and turning his grace into lasciviousness, and by denying the Lord God, that made them; and the Lord Jesus Christ, who died for them, and bought them; doth not this condemnation then come upon mankind under the new covenant, as it did upon them written of old, in the old covenant?

And did not Sodom and Gomorrah, by giving themselves over to lasciviousness and fornication, and going after strange flesh, bring the just judgment and condemnation of God upon them, whom God set forth for examples, to suffer the vengeance of eternal fire?

And so those ungodly men, whom the apostle calls 'filthy dreamers,' that did rise up in the gospel-times, which went in Cain's way, and ran greedily after the error of Balaam for rewards; and in the gainsaying, that it was Cora's way; which were spots in the feasts of the christian's

charity; which went under the name of christians, that were the mockers, and walked after their ungodly lusts, yet could speak high-swelling words, having men's persons in admiration because of advantage.

So it seems they would be teachers, though they were like unto the raging waves of the sea, and trees without fruit, and wells without water, and were twice dead, and plucked up by the roots. Now such as these did trouble the church in the apostles' days, and were a great grief unto them then, (and to the true believers,) which he calls 'wandering stars, sensual, having not the spirit.'

Now, how should they have the spirit of God to be their guide, when they were erred from it, and were turned to be mockers, walking after their ungodly lusts, and not after the spirit? but it is clear, that these once had the spirit; else, how could they err from it, like Balaam?

And also, it is manifest, they could not be twice dead, except they were once alive: but these were such as admired men's persons, and by that they got advantage; for they ran greedily after rewards, like Balaam, in the apostles' days, as Balaam did in his days; and like Cora, who gainsaid the law in the old covenant; so did these Coras and Balaams (called christians,) who had troubled both the church and the apostles, gainsaid the truth in the new covenant, who had been once dead, and were made alive, and then were dead again, so could not grow, written of old to condemnation in the new covenant, as well as in the old.

And then they were not like to have any water in their wells, nor fruit, but as wandering stars, not fixed; and at last came to be like the raging, foaming sea, casting up nothing but mire and dirt. Yet these nominal christians would be sacrificers, like Cain, and yet killers of such as were in Abel's faith in the field, which is the world, where they admired men's persons because of advantage; and here was the beginning and ground of admiring men's persons, because of advantage, and here is the antiquity, and beginning, and rise of such as went in Cain's way, Cora's and Balaam's way, amongst the christians, from Christ, the new and living way; and yet would be preachers of the gospel, without the guidance of the spirit, being erred from it, and dead men, and wandering stars, nay, twice dead, and wells without water, and trees without fruit; came to be preachers with their high-swelling words of vanity, and admiring men's persons because of advantage, and yet fruitless trees: and was not here fault and cause enough in these men for their condemnation and reprobation? for Cain did hear the voice of God, and so did Balaam, and had the spirit of God, and Cora was brought out of Egypt, and saved from Pharaoh, and came through the red sea. For Cain was made alive, that heard the voice of God, and Balaam, and Cora, and then they came to die again; they

must needs then be called fruitless trees twice dead, and wells without water, and wandering stars, and to have erred from the spirit of God, which would have fixed them.

Then Cain was wroth against Abel, the true sacrificer, and slew him. And Balaam, when he erred from the spirit, and would fain have gotten Balak's reward, to have cursed the children of Israel, but the Lord restrained him; and after, Balaam taught Balak to lay stumbling-blocks before them. And Cora gainsaid the law of God in the old covenant, though he had been saved, and the Lord brought him out of Egypt.

Now these ungodly men, that went under the name of christians in the apostles' days, which went in Cain's, Cora's and Balaam's way, which have gainsaid the gospel, and hated the light of Christ, and rebelled against the spirit, and walked despitefully against the spirit of grace, which the apostle said was for condemnation, which he saw creeping up, and arising then in their day: and was not here fault and cause enough in them for their condemnation? have not these been of the race of these men, that have been teachers since the apostles' days, which he said then were for condemnation? for, have they not gone in Cain's and Cora's way? gainsaying the light of Christ, with which he enlightens every man that cometh into the world, and the gospel that is preached to every creature, and killed the true sacrificers, that have been in Abel's faith: and are not these the men that preach and hold a reprobation of persons, and that God hath ordained the greatest part of mankind for hell and damnation? but are they not found in the reprobation themselves, and so under the condemnation written of old, as by their fruits we may try and find them?

For do not you say, you have not the same power and Holy Ghost the apostles had? and then are you not such as are sensual, not having the spirit, and not in the spirit the apostles were in, as you have and do confess? and then are you not the wells without water, trees without fruit, the wandering stars, not fixed, and like the raging waves of the sea, casting up mire and dirt; and caused all people that have followed you, to wander, and to be fruitless trees, and wells without water, like yourselves? and have you not hereby brought yourselves under the condemnation, and into the reprobation, which the light and spirit the apostles were in, gave judgment upon such then?

Secondly, Also, are you not gone into Cain's way, who once heard the voice of God, and became vagabonds from the faith of Abel, and the voice of God; and now say, there is no hearing the voice of God nowadays; as Cain, and the prophets, and the apostles did? and so are not you grown darker now, than old Cain, who have killed and persecuted so many upon the account of sacrifice, religion, church, and worship, that have been in the faith of Abel, since the apostles' days?

And some of you may plead, that you have suffered for your sacrifice, and have been killed or persecuted for your religion. But that doth not demonstrate you to be in the true faith, as long as you kill and persecute others for their faith and religion, when you are uppermost; for that is not according to the true faith of Christ, to make any to suffer death, or to persecute them for their religion, church, or worship, that be contrary to them: for Christ rebuked such as would have men's lives destroyed, that would not receive him, and said unto them, 'they did not know what spirit they were of;' and 'he came not to destroy men's lives, but to save them.'

And the apostles said, 'their weapons were spiritual, and not carnal; and they wrestled not with flesh and blood.'

And Christ said unto them, 'let the tares and the wheat grow together till the harvest, which was the end of the world, and then he would send his angels to sever the wheat from the tares.'

And so it is clear, those that have taken away men's lives, and kill and persecute upon the account of religion, they have gone in Cain's way, and not in the way of Christ nor the apostles; and so are the men that were written of old for condemnation, who have not kept their habitation in the faith, and spirit, and power of God, that works by love, as the apostles were in; and therefore, here is cause and fault enough in you for this condemnation written of old.

And likewise, such christians that go in Balaam's way, which the apostles saw in those days rising up, who have erred from the spirit that the apostles were in, and yet may make a profession from the words of the New Testament and Old, in their high-swelling words of vanity, and yet run greedily after the error of Balaam for rewards, and seek for hire for their prophesying or preaching, and do admire men's persons, that they may get the most advantage by, and honour them with cap and knee, and give them all other flattering titles; and were not these them that were written of old for judgment and condemnation, that were found in these practices?

For would not Balaam have destroyed the Jews, and cursed them, but that the Lord restrained him? and he shewed unto Balak the way how to destroy the Israelites, as by the stumbling-blocks, he laid in their way, afterwards appeared. And have not many of your prophets and teachers, that have gone in the way of Balaam, destroyed many people upon the account of their rewards, hire, and maintenance, and cast them into prisons till death, for which they have neither law nor command from Christ nor his disciples, and so are worse than your forefathers, Balaam and Simon Magus?

So have not many of them been worse than Balaam in such practices, who have gone in the way of Balaam for their rewards, wages and hire,

and not in the way of Christ Jesus, who said, 'freely you have received, freely give?'

Neither have they gone in the way of the apostles, 'who did not covet any man's silver, gold nor apparel, but laboured with their hands for their own necessities, that they might be examples to all that followed them,' as in *Acts* xx. and 2 *Thes.* iii.

So, I say, have not all you covetous hirelings, who are so greedy after your gifts and rewards, and admire men's persons where you can get the most advantage: and go in Balaam's way, and are erred from the spirit of Christ, which the apostles were in, (I say,) are not you the men in the reprobation from Christ and the apostles, and written of old for condemnation? have not your fruits declared it? who are found fruitless trees, and the wells without water, and like the raging waves of the sea, casting up mire and dirt against the righteous; and are the wandering stars, who are wandered from that spirit and power the apostles were in; and is here not cause and fault enough in you for your condemnation, as it is written of old?

And how should ye be settled, or have any fruit on your trees, or water in your wells, but be sensual, and so be in the reprobation, and under the condemnation, not having the spirit of Christ and the apostles were in.

And also, have you not gone in the way of Cora, who gainsaid the law? but these that were called christians, who went in Cora's way, gainsaid the gospel, yea, gainsaid the spirit of Christ that was in the apostles. But do not you gainsay that 'Christ died for all men,' who tasted death for every man? and do not you gainsay, 'that the grace of God, which hath appeared unto all men, is sufficient to teach them, and to bring their salvation?' and likewise, do not you gainsay the light of Christ, which is the life in the word, by which all things were made and created, by which Christ lighteth every man that comes into the world; and saith, 'believe in the light, that ye may become the children of the light?'

Now do not all such gainsay this light, and this grace of Christ, which enlightens all men, and hath appeared unto all men; and Christ who tasted death for every man; and the gospel, preached to and in every creature that is under heaven? and as Cora gainsaid Moses and the law of God in the old covenant, so have you, (like Cora,) gainsaid Christ's light and grace, and spirit poured upon all men, in the new covenant.

And then are you not in the reprobation from the doctrine of Christ and the apostles, in the new covenant, and so written of old for condemnation, though you may swell as high as Cora in your words of vanity, and be clouds without water, carried about with the wind, and what

you know, you know but naturally, as brute beasts; and how should it be otherwise, when you are erred from the spirit that the apostles were in?

And so, let the teachers in Christendom measure themselves and their fruits, whether they have not gone in Cain's, Cora's, and Balaam's way, in their killing about religion and worship, and for hire, gifts, and rewards for their prophesying and preaching, and gainsaying the doctrine of Christ, who said, 'freely you have received, freely give;' and are preaching up reprobation, and condemnation of persons: but let them see, if it be not their own conditions, being found in the steps and spirit of them which the apostles said, were written of old to condemnation, who have not kept to that power and spirit the apostles and primitive christians were in; so that which they have judged upon others, let them see if they be not fallen under the same judgment themselves, and cause and fault enough in them for it. For you may see all along the marks, and steps, and fruits of them, which were ordained, as you call it, to reprobation, was of such as were written of old for condemnation, which is come upon mankind for disobeying the Lord, and not believing in him; yea, and that from the beginning, and also in the law and gospel, and grieving and vexing of his good spirit, and rebelling against it, and hating the light of Christ, and erring from the faith, and walking despitefully against the spirit of grace, and disobeying the gospel of Christ, and denying the Lord their Creator, and the Lord Jesus Christ, that hath bought them: hath not this been the cause and fault of reprobation, judgment, and condemnation, that hath come upon man and woman, both in the time of the law and gospel, and since the fall?

Now concerning your Doctrine.

'THAT God hath ordained the greatest part of men and women for reprobation, and condemnation, and for hell.'

You that have preached this, are in the reprobation yourselves, and not in the election, as hath been proved before; who are found in Cain's, Cora's, and Balaam's way, written of old to condemnation.

For if God hath ordained the greatest part of mankind for hell, according to your false doctrine, then how did God send his Son? 'who so loved the world, that he gave his only begotten Son into the world, that whosoever believeth on him, should not perish, but have everlasting life.' And Christ lighteth every man that cometh into the world, with his light, which is the life in himself, the word; and saith, 'believe in the light;' and saith, 'he that believes, is saved; and shall not come into condemnation; and he that believes not, is condemned already.'

So it is clear, for want of men's believing in the light, the light is their condemnation; so they are all enlightened, that they might all believe

and be saved through Christ Jesus, and then where is ordination for condemnation? for is it not for not believing in the light (which is the life in Christ, as Christ commands,) that they are condemned? and Christ sends his disciples, and gives them power, and his Holy Ghost, into all nations, to preach the gospel to every creature under heaven.

Now is not this glad tidings and joyful news of salvation to every creature under heaven, this gospel of salvation? then where are those creatures or persons that are forcordained for condemnation, as you talk of? for is it not because they would not receive and believe the everlasting gospel of salvation, the good news and glad tidings to every creature under heaven, that they perish? they did not go and say, as you that are in the error, have said and talked, and so go and tell the nations, that God had foreordained the greatest part of them for hell and condemnation: that is not the gospel of salvation the apostles preached to every creature; who said, 'they that believe, are saved; and they that do not, are condemned already.' So it is clear, that it is unbelief that brings condemnation.

But the message of Christ and the gospel, that they have to preach, was glad tidings and good news of salvation come to every creature under heaven, by Christ Jesus, whose blood was shed, and he tasted death for every man, that was dead in old Adam; so he tasted death for them all, and enlightens them all, and his gospel is preached to them all, of light, life, and salvation; and it is their condemnation that do not receive it, and believe in it.

And also the grace of God, which brings salvation, [mark, brings salvation,] this grace and favour of God has appeared unto all men. Now if God had foreordained such a number of persons (as you say and preach,) for reprobation and condemnation, how doth this grace and favour then appear to all men: and how can it then be said, 'Christ tasted death for every man?' for by the offence of Adam and Eve, did not sin and condemnation enter into the world, and judgment come upon all men, for that all had sinned? and so by the righteousness of Christ the free gift came upon all men to justification of life; and then, where is foreordination of persons to condemnation, seeing all were in condemnation? for by the righteousness of Christ the free gift came upon all men to justification of life. And so, is not the condemnation and the judgment come, for not receiving Christ, and believing in him? and did not the first condemnation come upon Adam and Eve for not believing, and disobeying God?

For if the grace and favor of God to all mankind hath appeared unto them, which will bring their salvation; this doth not shew that 'God hath foreordained men to reprobation,' but 'would have all to be saved, and to come to the knowledge of the truth.' And then where

comes in men's reprobation and condemnation, but by turning from this grace of God into lasciviousness, and walking despitefully against it?

So it is clear God's love is to all mankind, in his grace, and in his Son, and in his gospel, and in the light of Christ, which is the life in him, the word; and in the death of his Son, who tasted death for every man; and so, that their reprobation and destruction is of themselves, who hear not the voice of God and Christ, but grieve his spirit, and hate his light, and walk despitefully against the spirit of grace, and deny God the Creator, and the Lord Jesus Christ, by whom all things were created, who tasted death for every man: such as do not believe in him, but deny him, are in the reprobation, and worthy of condemnation, and there is cause and fault enough in them for it.

So if you do say, 'that Cain was reprobated.' I say, his stock was drowned in the old world, and therefore tell us not of Cain.

And if you do say, that Esau and Ishmael's stock, and the Egyptians were reprobated. Then tell not us of these stocks, for we are not of Esau's, nor Ishmael's, nor of the Egyptians' stocks, the sons of Ham; for are not we of Japhet's stock, if you will derive the genealogies of people? and was it not promised that Japhet should dwell in the tents of Shem, if Shem was of the elect? and therefore, tell not us of your doctrine of election and reprobation of persons, and of certain stocks of people.

But come, look back again, and turn over a gospel-leaf, does not Christ bid his disciples 'go into all nations and preach the gospel of good news and glad tidings of salvation to every creature under heaven? and do you think that they passed by the nations of Esau, and of Ishmael, and of the Egyptians, and Babylon, and said, and preached unto them, that God had foreordained them to reprobation, condemnation, and hell? were not all these creatures and men? and hath not Christ tasted death for every man, and so for these as well as others? and his gospel was preached to every creature under heaven, of comfort and salvation, and so to these as well as others.

And he who enlightens every man that cometh into the world, enlightens these as well as others: and his grace which hath appeared unto all men, hath appeared unto all these as well as others; and if they did not believe in it and receive it, it was to be a witness against them, and they were worthy of the judgment and condemnation; else how will God judge the world in righteousness, according to the gospel, the power of God, if that the gospel be not preached to, or in every creature under heaven; and that Christ hath not tasted death for every man, which were dead in old Adam, that they might believe and be turned unto God? but the light of the gospel, which enlightens every man that cometh into the world: and the grace of God in the gospel, which bringeth salvation, hath appeared unto all: and God hath poured out of

his spirit upon all flesh in his new covenant, so that all flesh might see the salvation of God.

Now, if they deny this grace, this light, this gospel, and Christ who tasted death for them; and they that say, 'that Christ hath not shed his blood, and tasted death for every man; and doth not enlighten every man that cometh into the world, with the true light, which is the life in him, that people might believe in him:' and say, 'that the grace of God that brings salvation hath not appeared unto all men;' and that 'it is not sufficient to teach and to bring their salvation:' and say, 'that God doth not pour out his spirit upon all flesh in the day of his new covenant:' and say, 'that the apostles were not to preach the gospel unto, or in every creature under heaven, but unto some only, and the other were foreordained unto reprobation, written of old to condemnation;' such are in the reprobation themselves, and under the condemnation, and are the sect-makers.

And now, if you say, (that preach up, that the greatest part of mankind are foreordained for condemnation,) that the word came unto Jacob, and the statutes unto Israel: which is true, and the like was not to other nations. And what must be inferred from this? 'that the gospel in the new covenant must not be preached to all nations.' For we know that the word came to Jacob, and the statutes to Israel, and that the children of Israel received the statutes and the law, and the old covenant; and Jacob was called so, as he was a supplanter of profane Esau, and was called Israel, as a prince with God, and a prevailer with men.

So the nation of these children of Israel, the Jews, they had the types, figures, and shadows, given unto them in the old covenant. And the law served till Christ Jesus, who came in the new, and did abolish them in the old. So that all nations need not hold the figures and shadows, but only that particular nation of the Jews, which were figures and shadows of the substance, Christ, that came of the seed of Abraham, which was to be preached to all nations, so that all nations might be partakers of the substance, which that one nation had the figures and types of, and held up by the law in the old covenant; but Christ the substance in the new covenant, is promised both to Jews and Gentiles.

So that if any that are called christians, will make themselves a peculiar sect from these words to Jacob, and hold that all are foreordained to condemnation but themselves, because the word came to Jacob, and the statutes to Israel, which the like was not to other nations; and ground their conceit of their election only upon these words; these shew their great blindness and ignorance; because the Jewish nation in the old covenant (and not other nations,) held the figures and types of Christ the substance, the new covenant, which is to all nations his gospel, his light, and his grace, yea, his death, which he hath tasted for every man.

Now Jacob clears this thing himself, saying, 'the sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'

So that now people must be gathered by the light, grace, truth, spirit, and gospel of Christ Jesus, unto Christ Jesus, the Shiloh, the peaceable Saviour. For doth not the Lord say to Abraham, 'in thy seed shall all nations be blessed?' [mark, all nations be blessed.] And did not the Lord say the same to Isaac, 'that in his seed should all nations be blessed?' and did not the Lord say also unto Jacob, 'in thy seed shall all the families of the earth be blessed.' *Gen.* xxviii?

Now how can all nations and all the families of the earth be blessed in the seed of Abraham, Isaac, and Jacob; if God hath forcordained, without any fault or cause, such a number of persons to reprobation and condemnation, as you say and preach?

But are not you that teach this doctrine under the condemnation and reprobation from the word and promise of God, and doctrine of the old and new covenant, who said, 'that all nations, and all the families upon the earth should be blessed, [mark,] blessed in the seed of Abraham and Isaac, which seed is Christ? and how are they blessed, if forcordained to condemnation or reprobation, according to your dark doctrine?

But doth not men's reprobation and condemnation come from not believing in the light Christ, and not obeying the gospel, and receiving this blessing from Christ, who hath tasted death for them, and shed his blood for every man, and so from him cometh the justification to life?

And condemnation is come upon all men in old Adam for their disobedience and unbelief; so Christ enlightening all men, that come into the world, by the light which is the life in himself, the word, by which all things were made, that was before Adam was; so that all might believe in the light, and receive it, and receive this grace and gospel, that is preached unto all; and not grieve this spirit, that is poured upon all flesh: but with this spirit mortify the flesh, with its affections and lusts, that lead them from God; and believing in his light, and walking in his grace and spirit, and in his gospel, and so believing in Christ and God, which sent him, 'which is eternal life to know God and Jesus Christ, and receive the blessings that come by him;' but not believing in this, but hating the light, which they should believe in, and quenching the spirit, that is poured upon all flesh; and walking despitefully against the spirit of grace, that hath appeared unto all men; and denying the Lord Jesus Christ, that bought them, and that he tasted death for every man, and the gospel preached to every creature; thence comes their condemnation and reprobation; and is not there cause and fault enough in themselves, for denying God and Christ Jesus, in whom all nations are blessed; who destroys the devil and his works, (that have brought the

curse, death, and darkness upon all nations,) and who brings both light and life, blessings and salvation, and justification of life upon all men.

But if men do not believe in the light, then is their condemnation; and God will judge the world in righteousness, by Christ Jesus, who hath enlightened them all, and tasted death for them all, and hath sent his apostles to teach and preach this good news (the gospel of salvation,) to every creature under heaven; for God would have all to be saved, and come to the knowledge of the truth. So God hath not ordained nor willed their destruction, neither desires he their death; but their destruction is of themselves, when they go out of his will, from his grace, spirit, light, truth, and gospel, the power of God, and follow their own wills, so their destruction is of themselves, and their condemnation is just; and God will judge the world in righteousness by Christ Jesus the heavenly and spiritual man, according to his spirit that he hath poured upon all flesh, and according to the light that he hath enlightened every man that cometh into the world withal, which is the life in Christ; and according to the grace of God, that brings salvation, and hath appeared unto all men: which they that do go from the light, and hate it, and from the grace, and walk despitefully against the spirit of grace, and disobey the gospel preached to every creature, and rebel against the spirit, and follow their own wills and spirits, such go from the will of God, and do their own; and such go into reprobation, and are under condemnation, and so will not, and do not, receive the blessings in Christ Jesus, but the judgment and condemnation of Christ, who will judge the world in righteousness; and there is fault and cause enough in themselves for it.

And again, you bring another scripture for your proof, as you think, wherein it is said as followeth; 'for this purpose have I raised up Pharaoh, that I might make my power known in thee, that my name might be declared throughout all the earth.'

But this is nothing to prove that the Egyptian nation is reprobated. For is not God's power known in his bringing his Jews in spirit out of spiritual Egypt, Sodom, and Babylon? for God raised up outward Pharaoh, and hardened him against the outward Jews, who would not let them go to worship God in the wilderness, till the first birth of Egypt was slain.

And must not the first birth in spiritual Egypt and Babylon be slain before the Jew in spirit come out of spiritual Egypt and Babylon, to worship God in the spirit and in the truth; and there you may read the reprobation in yourselves, and not find fault with Pharaoh without you.

For doth not the apostle say, 'that Christ was crucified in spiritual Sodom, and Egypt?' and was not Christ crucified without the gates of outward Jerusalem by the Jews, which were of Jacob's stock, the election, as you call it, and were the greatest professors upon the earth? and

is not outward Jerusalem here, and those that crucified Christ, called Sodom and Egypt, and so in the reprobation and condemnation for not believing? and are not both Jews and Gentiles concluded under sin and in unbelief, that he might have mercy upon all? that is, upon the Jews and Gentiles, [mark, upon all,] and where then is your predestination or foreordination to condemnation? seeing that all are concluded in unbelief, that God might have mercy upon all; then doth not the condemnation come upon them that despise this mercy, and believe not in Christ Jesus?

For the Jews were not grafted in because of unbelief; but the Gentiles, and the Jews too, that did believe, were grafted into Christ by their belief in the light, which is the life in Christ. *Rom.* xi.

And is not the election according to grace? so if it be by the grace of God, which brings salvation, that hath appeared to all men, then the election is no more of works of the law, in the old covenant, but of grace, that comes by Jesus, in the new covenant, in whom the election is.

And now, they that walk despitefully against the spirit of grace, and turn it into lasciviousness, they walk despitefully against that which should call them into Christ, by whom the grace comes. So is not that then their condemnation, and not their election or predestination?

For the apostle saith, 'it is not he that willeth, nor he that runneth, but God that sheweth mercy; and he hath concluded them all in unbelief, that he might have mercy upon all.' So then, all that will leave their willing and running, and look at the mercies of God, and believe, *Rom.* ix. 16. and *Rom.* xi. 31. and believe in the grace, they receive their election.

For the grace of God, which bringeth salvation, hath appeared unto all men. Therefore, all men are to mind this grace of God, to call them, and to teach them, and to bring their salvation; and by it they may know the election of grace in the new covenant of light and life.

But if they walk despitefully against the spirit of grace, that is poured upon all flesh, they go into reprobation and condemnation, from the election; and then God is just in judging them, according to his mercy upon all, and his grace that hath appeared unto all, that would teach all, and bring their salvation. So the election is of grace in the new covenant. And they that receive the grace, and walk not despitefully against the spirit of grace, receive the election.

And again, you bring for your proof of your part of election and reprobation, this scripture: 'Jacob have I loved, and Esau have I hated; and the elder shall serve the younger.'

Now if the election stood only in Jacob, was not Paul of Jacob's stock, and the Jews of Jacob's stock, who were concluded under sin and unbelief; as well as the Gentiles, that God might have mercy upon all?

But was not Esau a worker, by which works he thought to have got the blessing? and were not the Jews workers? and did not they think to have got the blessing by it in the new covenant? but does not the apostle tell the Jews, 'that the purpose of God according to the election stands not in works, but by grace, which hath appeared unto all men?' see *Rom.* ix. 11, 12. and *Rom.* xi. 5. 6.

But, as I said before, was not the gospel preached to the nation of Esau, and Ishmael, and Egypt? and did not Ishmael and Esau come into the covenant of circumcision? and must not they come into the new covenant of circumcision in the spirit, the substance of that type? yes truly, if they believe.

And was not God's mercy upon the house of Ishmael and Esau, as well as upon the Jews? else how comes his mercy upon all?

Now the apostle tells the Romans of Esau and Jacob, and the elder serving the younger then amongst the Romans; and were the Romans of Jacob's stock, or Esau's stock?

But doth not the apostle say, 'we Jews of Jacob's stock, by nature were children of wrath as well as others?' and were not all Jews and Gentiles concluded under sin and unbelief, and so were vessels that held the wrath as well as others? so then were they not all children of wrath by nature, and in the reprobation, and under condemnation, and dead in Adam, that God might have mercy upon all, in Christ Jesus, who tasted death for all, and brings justification of life upon all?

And are not you finding fault with Ishmael, and Esau, and Cain? and were not Cain, Ishmael, and Esau your elder brothers? and Esau a man of the field, a hunter? and are not the nature of these the first birth in you all, of reprobation to condemnation? and why are you finding fault with Cain, Ishmael, and Esau, without you? are not these the elder nature in you, of killing of Abel, and mocking of Isaac, and would slay Jacob? so must not this first birth of reprobation, be slain with the sword of the spirit?

For doth not Christ say, 'ye must be born again, before ye can see or enter the kingdom of God?'

So see if Cain be a vagabond in you; so the apostle tells the church of a Cain in John's first epistle, the third chapter; and told the Hebrews of Esau, and bid them, 'take heed, lest there were any fornicator or profane person amongst them like Esau, who for a mess of pottage sold his birthright.' *Heb.* xii.

And the apostle bids the Galatians, 'cast forth the bondwoman and her son; for he should not be the heir with the son of the freewoman.' *Gal.* iv.

Now it is known that Cain, and Esau, and the bondwoman, and her son Ishmael, were dead long ago, before the apostle spoke forth this.

But were the Galatians of Ishmael's stock? or were the Hebrews of Esau's stock? or were they not of the nature of Ishmael, and Cain, and Esau, both among the Jews, Galatians, and Romans, which nature of reprobation must be cast out, so that the election might stand in the seed of grace, and not in works of the law, in the old covenant, nor Esau's.

And so in this, God's mercy, and grace, and gospel was shewed, and preached, and appeared unto all, even the nation of Ishmael, Esau, and the Egyptian nation also, as well as to the Jews, or others.

For doth not the Lord call Egypt his people? and saith, 'blessed be Egypt, my people, Assyria,' &c. *Isa.* ix.

And were not many of the Egyptians turned to christianity before the Turk got up?

But if you say Esau is hated, and Cain was a vagabond, and Ishmael was cast out with his mother, and so are in the reprobation.

But do not you love the nature of that first birth of Cain that murderer in you that envies his brother? and that scoffing nature of Ishmael, that scoffed at the good seed Isaac? and the profane nature of Esau, that would destroy Jacob the second birth? do not you love this more than the second birth, the seed of the promise? and is not that nature yet which is hated of God in you, as the wild, profane, murdering, and scoffing birth without was, which must be cast out of yourselves, before you know the election in Christ Jesus, and the reprobation in the first birth? 'For he that is in Christ, is a new creature;' so the old creature is not in Christ; and so the new creature in Christ Jesus crucifies the affections, and lusts, and nature of Ishmael, Esau, Cain, Sodom, Egypt, and Babylon, that is spiritual, and dashes that whore's brat against the living stone, that whore's brat, that hath whored from the image and spirit of God, that hath brought it forth; but does not dash the outward births nor outward creatures of the children of Ishmael, Esau, Sodom, or Egypt, as persons; but the Egyptian spirit, and the scoffing nature of Ishmael, and the murdering spirit of Cain, that is got into persons, yea, even into Jews and christians (so called,) who talk against the persons of Cain, Ishmael, Esau, Egypt, Sodom, and Babylon, as being reprobated without them, when as the spirit and nature of reprobation of all these lives within themselves, which is the elder, the first birth, and he must not rule, this reprobation, nor be heir of the seed of the promise; but the election obtains it, which lies in the grace and mercy of God in Christ Jesus.

For God hath made all nations of men of one flesh, blood and mould, and would have them all to repent, and live to Christ; for they all died in Adam, and their minds are reprobated from God; but the election is in Christ, his grace: and so it lies in the two seeds, and not in persons, as the apostle plainly sets forth and discovers, who speaks of the nature

of Cain, Ishmael, and Esau to be in the Jews and Gentiles long after they were dead, which must be cast out.

And Christ told Nicodemus, a ruler among the Jews (and was not he of Jacob's stock, of the election; and not of Esau's, of the reprobation, as you call them?) 'that a man must be born again, before he can either see or enter into the kingdom of God.'

So the children of Jacob, the election, must be born again, before they can enter the kingdom of God. So must the children of Esau, and Israel, and Babylon, and Egypt, and christians too, before they can either see or enter into the kingdom of God.

And did not the prophet tell the Jews, they were as Sodom and Gomorrah? and Christ was crucified in Sodom and Egypt. So the Jews were turned into the nature of Sodom and Egypt, though not into the persons, and so were become like reprobate silver and dross, when they went from God's spirit and his law; so are christians, which are gone from the law of life, which is in Christ Jesus, in the new covenant, and the grace, light, and truth, that comes by Jesus, and the spirit, that is poured upon all flesh; they are all as reprobate silver, and make a great noise about reprobation, when they themselves are found in the nature of it.

Therefore, all were better to be still, and look upon the mercy of God in Christ Jesus unto all, and receive the light that enlightens every man that cometh into the world; and for all to receive the grace of God, which hath appeared unto them all, which will teach them and bring their salvation, that they might know the election of grace, and the reprobation out of the grace.

For the apostle saith, speaking of Moses, 'I will have mercy on whom I will have mercy; and I will have compassion, on whom I will have compassion.'

Now this saying of Moses, in *Exodus* xxxiii. 19. the apostle brings upon the occasion of the Jews making a calf, and their saying, 'these were the gods that brought them out of Egypt:' and were not they then gone into the reprobation from God, for not believing in God? and yet they were children of Jacob, (the election,) for which many of them were destroyed; read *Exodus* xxii.

And was not this after God had saved them, and brought them out of Egypt? Was not this through their unbelief of God, which had saved them, that thus brought their condemnation and destruction?

And so, is it not through unbelief in the grace and the light of Christ, that is the cause now of people's condemnation and reprobation, and not of their election in the grace?

And so, let all that profess christianity, teacher and hearer, examine themselves, whether they be in that faith which Christ is the author and

finisher of, that purifies their hearts, and gives victory over the world, and the devil, and their sins, that do separate them from God their Creator; by which faith they have again access to God, and in which faith they please God, which is the faith of God's elect.

And see if they be not reprobated from this one, precious, holy, divine, purifying, justifying faith, which the saints do and did in the primitive times contend for, which Christ was and is the author and finisher of, and hath the glory of, and no man else whatsoever: in which faith all the saints have unity, which gives them victory and access to God, and in which they all please God.

And again, let all Christendom examine and prove themselves, both hearers and preachers, whether Christ be in them, yea or nay? and if Christ be not in them, for all their preaching of Christ in words, and the others hearing of Christ in words, yet the apostle tells them, they are reprobates.

So let none put the reprobation so far off them, as Cain, or Cora, or Sodom, or Egypt, or Ishmael, or Esau, or Babylon; and say they are reprobates: but see if the nature of these be cast out of themselves, and see if they be in the elect seed Christ Jesus, who bruises down the serpent's head, the head of reprobation; so that they may see the reprobation stands in the evil seed since the world began; and the election stands in the good seed Christ Jesus, which was before the world began: and the promise is unto the seed, which is one, and not many. And so feel that one seed in you, Christ Jesus, the heir of the promise, and then you will not be reprobates, that all may praise God through Jesus Christ.

And Jacob is called a supplanter, and Esau, a worker; is he not? And do you think he did not work hard, and willed hard, and run hard, when he went a hunting, and so lost the blessing? but Jacob tarried at home with his mother, without any willing, or running, or working, he got the blessing. So the election is not of him who runs or wills, but of grace: and then must not every one tarry at home with the grace in their hearts and mouths, with their mother Jerusalem from above, if they do obtain the election of grace; 'for by grace they are called and saved.' And so here the elder, the first birth, came to serve the younger in the grace, in the election, and profane Esau comes under; yet as a man, Esau had a blessing from his father. He that hath an ear, let him hear. And Israel and Esau were both circumcised in the old covenant, a type of the new.

But if you despise your birthright for your earthly and outward bread and pottage, and this world's wages and wealth, and choose that, and go from the grace, you will be profane, and be baptized into profane Esau's nature, and bear the badge of Edom, and not Christ's in whom is the election.

For all that walk despitefully against the spirit of grace, go into Esau's and Ishmael's nature, and will despise that birthright of election; they cannot say but they had grace, and had a birthright as well as Esau. For the grace of God, which brings salvation, hath appeared unto all men: so his mercy is upon all, and his Son has tasted death for every man.

And so, no man can say but he had a birthright, through this grace; but if they turn it into lasciviousness, and walk despitefully against the spirit of grace, they go into condemnation, like Esau, who despised his birthright, manifesting he had one.

For Ishmael and Esau had the covenant of circumcision, in the flesh, as is said before, a type of the new covenant and circumcision in the spirit. And the gospel was preached to them, being preached to every creature under heaven.

And Cain had his day of visitation; for the Lord told him, 'if he did well, he should be accepted; and if not, sin lay at his door:' so there was a promise of God to Cain, if he had believed it and received it; so his destruction was of himself. And so was the old world's, for grieving God's good spirit, and not receiving righteous Noah's preaching, who was a preacher of righteousness; and therefore, their destruction and condemnation came upon themselves, for going from the spirit of God in themselves, and not regarding this righteous preacher Noah.

And all the Jews going from God's good spirit, which he had given to instruct them in the old covenant, and rebelling against it, and transgressing his law, and his old covenant, and going from God, and not regarding him nor his prophets, that were preachers of righteousness. So all their destruction and condemnation came upon themselves; God did not desire the death of any of those ungodly sinners, but rather that they had repented, and returned, and lived; for he hath no pleasure in the death of them that die; but he hath pleasure in them that walk and live in his spirit, and hear his voice, and believe, and obey him, and do as he commands, and serve him in the new and living way, and worship him in the spirit and truth, which the devil and death is out of.

So now God hath poured out of his spirit upon all flesh, in his new covenant, yea, his daughters, hand-maids, and servants, and hath enlightened them all by the life in Christ the word, by which all things were made; and his grace hath appeared unto all men, that will bring their salvation; yea, and his gospel is preached to, and in every creature under heaven.

Now all men and women, that do grieve, vex, and quench this spirit, and will not be led by it, and hate the light, which is the life in Christ, and will not believe in it, and walk despitefully against the spirit of grace, and turn it into wantonness; all such, their destruction and con-

demnation is of themselves, who walk despitefully against that which should bring their salvation, and hate that which they should believe in, and be saved by, and vex and quench the spirit, which they should walk in, and be led by.

So God is just in condemning and judging according to his light and gospel, which is preached unto every creature; and they not receiving the comfortable glad tidings of the gospel of salvation, the pure God and the spotless Lamb's judgment is just upon them, who judges in righteousness and equity, according to his gospel, the power of God preached to them, and in every creature. And according to his grace, which hath appeared unto all men, to teach them, and bring their salvation; and according to his spirit, that he hath poured out upon all flesh: and they that walk contrary to these gifts, and will not receive them, but despise them which come from God and Christ, God and Christ will judge them in righteousness, and their destruction and condemnation is of themselves; for 'God desires not the death of a sinner, but that he might repent, return, and live:' neither (as I said before,) hath he pleasure in him that dies, but would have all to come to the knowledge of the truth and be saved. God's pleasure is in them that live in the covenant of light, life, and grace, over death and darkness, and so serve God in the new and living way, and worship God in the spirit and in the truth, which the devil, the power of death, is out of: here in this new and living way, God hath pleasure in his people that live and walk in it; glory be to his name forever.

And Isaac said unto Esau, 'by the sword thou shalt live, and shalt serve thy brother, (to wit, Jacob, the younger,) and it shall come to pass, when thou shalt have the dominion, that thou shalt break Jacob's yoke from off thy neck. So Esau hated Jacob; and Esau said, he would slay Jacob; but his words were told to Rebecca,' &c.

And now consider, Esau, this first birth, he lives by his carnal weapons, his sword, this rough man of the field, and worldly man, and profane person's nature in you all, yea, Jews, Gentiles, and christians, though you may find fault with profane Esau without you. But Jacob, the second birth, will tell you, that Esau the first birth's nature is within you, that will kill him; though it be not the person of Esau, Ishmael, and Cain; but there is the spirit and nature of murdering Cain, that is within you, that is wroth at Abel, and will murder him, to wit, the second birth, whose sacrifice God accepts, and not the first birth, Cain's.

And also, that there is the spirit and nature of Ishmael within you, though not the person, that will scoff at the seed of the promise.

And also, that there is the spirit and nature of profane Esau within you, though not his person, that is a worker, willer, runner, and hunter, that will say in his heart, he will kill Jacob, the second birth; that is,

the rough nature, the rough man Esau, in the field, a worldling, that hath his carnal weapon, and he lives by his sword.

And so the spirit and nature of Cain, Esau, and Ishmael within you, will find fault with the persons of Esau, Cain, and Ishmael without you, yea, and Cora, Pharaoh, and Babylon; and say, they are persons ordained for reprobation and condemnation; when it is the same spirit and nature in themselves that speak it, which is written of old for reprobation and condemnation, both in Jews and christians, and in all in the first birth; 'for until they be born again, they can neither see the kingdom of God, nor enter into it,' as Christ said.

And this was a wonder to old Nicodemus, that ruler and professor, that was of Jacob's stock according to the flesh.

But Isaac's prophecy to Esau, how that 'the time should come, that Esau should break Jacob's yoke from off his neck;' the yoke of Jacob the second birth, the yoke of God's beloved Jacob, in whom the election stood, and in whose seed all the families of the earth were blessed.

So it seems that the yoke of this seed, which all the families of the earth are blessed in, in which seed stands the election, which seed is the beloved of God, the second birth, was a yoke a-top of the profane, rough, first birth Esau, the hunter, the willer, the runner, the worker, the man of the field, of the world, who lived by his carnal weapon, his sword; it was a yoke upon the neck of this first, profane, rough birth, that despised his birthright for his mess of pottage, and bread of fainting Esau, who had been willing, and running, and was weary in the world, the field, which is the path of the first birth; and so his mind was not upon the Lord, who renews strength, nor the grace; but despised his birthright, (manifesting he had one,) as this profane birth does in all.

And was not this a sad thing, when smooth, plain Jacob, the second birth's yoke, (in whose seed all nations are blessed,) is broken off, the profane, rough Esau, the first birth's neck? then profane, rough Esau hath his liberty, and will serve no longer the second birth, the election, and will plead for his profane liberty, with his carnal sword, and his willing, and hunting, and running in his rough nature, the first birth, the man of the field, the world; yet would he be heir, and have the election and blessings; but it is only in talk, and not in possession.

And so did not this first birth, or nature of rough Esau, get up in the Jews, when they turned against this seed in Moses and the prophets, yea, and Christ Jesus too, and his apostles? was not profane, rough Esau's nature, and Esau's sword, and the rough birth manifest in the Jews? and had not they gotten old Jacob's yoke off their neck, who was a smooth, plain, and perfect man, the beloved and elect? and were not they turned hunters with their sword for the blood of the prophets, Christ, and the apostles? and was not Esau then got at liberty in them, and

the seed in bondage, which is heir of the promise and the election, which hath it by grace?

And did not Christ tell one of Jacob's stock, Nicodemus, 'that man must be born again, before he could see the kingdom of God, and enter into it;' which made the Esau's nature in him to gaze and wonder, and made the rest of the Jews to gaze and wonder.

And therefore, doth not the apostle often say to them, 'ye gazers and wonderers,' when the seed's yoke (in which all the families of the earth are blessed,) was broken off their neck, in which the election is; and the seed was entered into persons, which brought the curse, and which made them children of wrath by nature, as well as others?

And now, all ye that are called christians, who do hold reprobation in the persons of Esau, Ishmael, Cain, Cora, and the children of Egypt, Sodom, and Babylon; and every sect in Christendom look upon themselves to be in the election, and it may be, other persons to be in the reprobation, that are not of their sect; when as the spirit and nature of all these are found in themselves, and the first birth's nature of Esau, and the rest of those whom you call reprobates, who have broken off the second birth, Jacob and his seed, (in which all nations are blessed,) his yoke off your neck. For do not you appear in the rough nature of Esau, and the murdering, man-slaying nature of Cain, and the scoffing nature of Ishmael against faithful Abel's offering, and Isaac, the seed of the promise, and Jacob, the perfect plain man, beloved of God, in whose seed all the families of the earth are blessed, as men and women, (though not the spirit of Cain, Ishmael, Esau, Babylon, Egypt, and Sodom, which is in you, and so in the reprobation, and for condemnation, and to be cast forth? for it is not to be heir with the seed of the freewomen.)

And now Jacob, the election's yoke, (the seed in which all nations are blessed,) being broken off your neck, and you at liberty with your rough, profane hands and sword, and willing and running in Cain's spirit, persecuting, murdering, and scoffing the faithful Abel's, and the heirs of the promise, and the plain smooth man, the second birth, Jacob, whom God loveth, who tarries at home with the Lord, and Jerusalem, which is above, his mother, who is in the election; whom you hate, scoff, and would kill, Esau-like. And how can this birth talk of ordination to condemnation, and reprobation, which itself is in the birth of reprobation, (and under condemnation,) and yet preacheth up reprobation and condemnation of others, when in their spirits and nature they are found in the reprobation and condemnation of Cain, Ishmael, Esau, Egypt, Sodom, and Babylon, which despises (Esau-like,) the birthright, in the grace of God in the new covenant, which hath appeared unto all men, and is sufficient to teach them, and bring their salvation; and hates the light, which is the life in Christ, the word, by whom all things were made,

which all should believe in; and denies that the gospel of salvation is preached to, and in every creature under the whole heaven, and quenches and grieves the spirit which God poureth upon all flesh, to lead and instruct them; and denies that the Lord Jesus Christ hath shed his blood, and tasted death for every man: but saith, 'he hath foreordained the greatest part of mankind to reprobation and condemnation.' But this is that spirit and nature that is in the reprobation, and under the condemnation, that doth so preach and teach.

So this first birth, nature, and spirit of Esau, that hath broken the second birth's yoke off their neck, hath gotten up since the time of the apostles and primitive church, and hath been at liberty in Christendom.

And this rough first birth, that hath made a profession of the New Testament in words, as the first birth did of the old, before the days of the apostles, with their rough hands and hunting spirit, and with their carnal weapons, they have maintained their church, ways, and worships, with their reprobate spirit, nature, and weapons, which are written of old for condemnation. But the second birth will arise, the seed of the promise, the election, and bring its righteous, just, pure yoke over the profane spirit and nature of rough, profane Esau, the first birth's neck, and scoffing wild Ishmael; and wrathful, murdering Cain's nature must be a vagabond, and the first birth of Egypt must be slain in you all; and the Babylon's brat of confusion, which the whore hath brought forth in you must be dashed to pieces against the living stone: and the plain, smooth, and perfect, and beloved Jacob, the seed of the promise, must be the Lord, in which all nations are blessed; and the Jew in the spirit must come forth, and serve and worship God in spirit and in truth: he that hath an ear, let him hear.

And this seed, in which all nations are blessed, doth preach, 'that all nations are blessed in it; and that that is cursed, and in the reprobation, which curses this seed; and that that seed is blessed that blesses this seed, in which the election is.

So if all nations be blessed in this seed of Abraham, Isaac, and Jacob, as men and persons, in which seed the election is, the second birth; then the reprobation and condemnation stands in the profane, rough, first birth, with all his works, and carnal weapons, and willings, and runnings, with which he maintains his will-worship. For this second birth, this seed is it, in which all nations are blessed: then this seed doth not say, that 'some nations are foreordained to condemnation,' as the condemned and reprobate seed doth say.

For it is God that doth say, 'all the families of the earth are blessed in the seed of Abraham, Isaac, and Jacob.'

And without this seed they are not blessed. In this seed they are all blessed; and out of this seed they are not blessed, but are in the seed of

reprobation and condemnation, and in the unbelief; and not in the seed Christ Jesus.

And this seed, in which all nations are blessed, in which the election is before the world began, (for the reprobation and condemnation is in the evil seed since the world began,) this seed doth see how the condemnation is come upon all mankind by the fall of Adam; and how that the justification of life is come upon all men by this one seed Christ Jesus, where it is received; and how that Christ hath shed his blood, and tasted death for every man; and so makes no sects: and how he enlightens every man that cometh into the world with the life in himself, the word, by which all things were made, that they might believe in it, and have life in him.

And this seed doth see how the grace of God, which brings salvation, hath appeared unto all men to teach them that receive it, and how that all have been concluded under sin, and in unbelief, that God might have mercy upon all: and their condemnation is for not believing in this seed Christ Jesus.

And how is the blind, first birth of Esau like to see, or hold forth, 'that all nations are blessed in Isaac, and all the families of the earth in Jacob; and that the grace of God, which brings salvation, hath appeared unto all, to teach them, and bring their salvation; so that all might dwell in tents, and tarry at home, and see their election in the grace, and God pours out of his spirit upon all flesh; and the seed Christ Jesus hath tasted death for every man;' scoffing Ishmael will scoff at this doctrine of the seed; and envious Cain will be wroth, and his countenance will fall, against the sacrifice of it; and profane Esau will lift up his sword and rough hands against it, and cry, 'God hath foreordained a great number of men to reprobation; and so would pluck them down into hell with him; when it is that spirit, nature, and first birth in themselves that is for reprobation and condemnation, for not believing in the light, and receiving the blessing that is in his seed.

Now this seed's weapons (in which all nations are blessed, which brings the justification of life upon all men, and enlightens all men, and through him God pours out of his spirit upon all men, and his grace appears unto all men, &c. and this seed hath shed his blood, and tasted death for every man,) his weapons and armour are spiritual, and they do not wrestle with flesh and blood that be in it, nor with the persons of Cain, Ishmael, Esau, Cora, Sodom, and Egypt, nor with the persons of Babylon, but with the nature and spirit of these, and the rulers of darkness in people.

For those outward carnal weapons, are the first birth of Pharaohs, Cains, Ishmaels, Esaus, Sodom, Babylon, and Egypt, and the whore, which hath whored from this seed, which are in the reprobation and

condemnation, with their carnal weapons, with which they maintain their ways, religions, and will-worships, which be in the reprobation and under condemnation.

So each seed and birth hath its weapons and armour, ways, religions, and worships, by which they maintain them, both that which is in the reprobation and condemnation, and that which is in the election, and that seed which is in the election, in which all nations and families are blessed, which brings the justification of life upon all men, in which the election is, before the world began; bruises the head of the first birth, the serpent, the world's god, with all his carnal weapons, by which the first birth maintains its religions, ways, and will-worships; I say, this seed, the first birth, the head of it is bruised by the seed Christ Jesus.

And this seed, in which all nations are blessed, doth not destroy any man's life upon the account of religion and worship; but saves men's lives, and destroys the evil seed of reprobation and condemnation. And this seed's weapons and armour are spiritual, by which spiritual weapons and armour this seed defends its religion, ways, and worship, and church, and wrestles not with flesh and blood; for his armour and weapons are spiritual.

But the first birth in the reprobation, his weapons and armour are carnal, and wrestles with flesh and blood about his religion, ways, and worship, instead of spiritual wickedness and rulers of darkness; and saith and teacheth, that God hath foreordained the greatest part of men and women for reprobation, condemnation, and hell; and that which says so is the blind, rough, profane seed in the reprobation and unbelief, and so under condemnation, and hath despised its own birthright, in the grace of God, that brings salvation, and hath appeared unto all men, who hath been willing and running in his first birth, Esau-like, I say, hath despised his birthright in the grace of God, and so doth not believe and receive the seed in which all nations are blessed; but instead of it, receive that evil seed in which his condemnation is. And that rough man of the field will hunt, wander, will, and run, and not return till he faint, and then despise his birthright for outward things and means; and so relies not in the grace of God, which appears unto all men, which men must not despise; for if they do, they will faint, and not have their strength renewed; and then they cannot be heirs of grace, nor partakers of the blessing in the seed, in which all nations are blessed; so all nations are blessed in this seed, if they will receive it; and Christ hath tasted death for them all, and so brought justification of life unto all, if they will believe it, and not condemnation, who hath enlightened all, and his grace hath appeared unto all, that they might believe, and be heirs of grace, in which the election is. And so here is God's mercy upon all, though they were concluded in unbelief in the first birth.

And Christ enlightens all with the life in himself, and saith, 'believe in the light; and they that do not, are condemned already:' and so they lay under the condemnation and in reprobation because of unbelief: for 'he that believeth, shall not come into condemnation.'

For was not Adam and Eve condemned for not believing in God's teaching, and obeying it? And Cain, and Cora, and the old world, and the Sodomites, who neither regarded God, nor just Lot; and the Jews, who neither regarded God nor his prophets? and so are not the christians under the same condemnation written of old, that live not unto Christ, who hath died for them, and walk not in him in whom all nations are blessed, and walk nor stand not in the grace which hath appeared unto all, which will teach and bring their salvation, as the primitive christians did, and walk not after the spirit, which God hath poured upon all men; but walk after their own spirits, and Cain's, and Esau's, and Ishmael's, and Cora's, and Sodom's, and Egypt's, and Babylon's nature and spirit, which leads them into confusion, reprobation and condemnation; and believe not in the light, as Christ commands, with which he enlightens every man that cometh into the world, which is the life in himself; and are not they, therefore, condemned with the light which they should believe in, who have not kept in the same light, and grace, and spirit, and power as the apostles were in; so not in their habitation, nor succession, nor election; but have succeeded in the reprobation and condemnation, and therefore are blind, who have held up reprobation in persons, and not of the first birth, and seed in them.

And therefore, all men being enlightened by Christ, who hath tasted death for all men; and God's grace hath appeared unto all men, to teach, and bring their salvation; and he hath poured his spirit upon all flesh, and so his mercies are upon all; and therefore must all believe in this light, if they will be grafted into Christ Jesus, and receive the grace and the spirit, in their own hearts, at home, if they will come to the election in Christ, from whence this grace, light, truth and spirit comes; and so to know their election before the world began, and the seed in whom all nations are blessed; and the seed Christ to bruise the head of that seed of reprobation, and separation of man and woman from God, by which man and woman hath come into reprobation, and under condemnation since the world began, written of old.

So in this seed Christ Jesus, is the election and the blessing, who is the amen, the first and the last, and over all, hallelujah, blessed forever; glory to the Lord God, amen, hallelujah. *G. F.*

Postscript.

THE Jews which were of Jacob's stock, they said unto Christ, that Abraham was their father. And Christ told them, 'if they were of Abraham, they would do the works of Abraham.' And Christ said to these Jews, 'that they sought to kill him, who had told them the truth which he had heard of God; this did not Abraham.' And also Christ told them, 'that his word had no place in them; and that they were of their father the devil, and the lusts of their father they would do?' and said, 'because I tell ye the truth, ye believe me not; and if they did not believe that he was the Son of God, and the Christ, they should die in their sins.'

So it is clear, the Jews, which were of Jacob's stock, and could plead that Abraham was their father, yet the serpent had begotten his bad birth in them, and blinded them, that they were in the reprobate seed of murder, disobedience, and unbelief, and should die in their sins, reprobation and condemnation, if they did not believe in Christ, for all their outward profession of Moses, and the prophets, and the law, and God and Christ to come, who pretended to be the vineyard keepers and dressers, but had no fruits, and killed his servants, and stoned them that he sent to look for fruits, and at last killed the heir, and did not believe in him; and therefore, the vineyard was taken from them, and they scattered over all nations in their unbelief, reprobation, and condemnation.

And Christ several times cries, 'woe unto the scribes and pharisees,' and calls them 'blind guides;' and how that 'they shut up the kingdom of heaven against men, and would neither go in themselves, nor suffer them that would, to go in; and they were of them that killed the prophets;' and he called them, 'a generation of serpents and vipers; and that they should kill, and crucify, and persecute the prophets and wise men, that he would send among them, that upon them might come all the righteous blood that was shed from Abel,' &c.

Now were not these Jews found in Cain's, Ishmael's, Esau's, Pharaoh's, Cora's, Sodom's, Babylon's, and Egypt's nature, though they were of Jacob's stock, and great professors without possession? but in the reprobation, and unbelief, and condemnation: for did not Christ say unto them, 'how can ye escape the damnation of hell?' and did not Christ weep over Jerusalem, which called themselves children of Jacob; but were turned to be children of the serpent, in the reprobate seed, when he said, 'oh, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not; behold, your houses are left unto you desolate?' so these must needs

be empty and desolate houses, that would neither receive Christ nor his prophets.

Now all you that profess christianity, that be in this first birth of persecution; and if you do profess all the scriptures of the New Testament, yet if you be not in the same Holy Ghost the apostles were in, ye cannot call Jesus Lord. And if you have not the same spirit of Christ, as the apostles had, they tell you, 'that you are none of Christ's.' And if you be not in that one faith, that Jesus Christ is the author and finisher of, and if Christ be not in you, you are reprobates; then your houses must needs be desolate, that profess the new covenant of Christ the substance, as the Jews were that professed the old, and so in the reprobation and under the condemnation.

So it is not an outward profession; for reprobates may do that: but a profession of Christ, in whom the election is, and so a possession of the seed of Abraham, Isaac, and Jacob, in whom all nations are blessed. And so it is not an outward profession of all the words of the new covenant in the serpent's seed, and possess the serpent's murdering persecuting spirit, in the same seed and spirit as the Jews made a profession in words of the Old Testament, which leads into reprobation and condemnation, from Christ in whom is the election, who was before the reprobation and condemnation of fallen angels and men; glory to the Lord God forever.

But the Lord hath promised, 'that he will destroy the covering of all people, and the vail that is spread over all nations: and in that day they shall say, the Lord is our God, and we have waited for him, and he will save us, and we shall be joyful in his salvation.' *Isa.* xxiv.

And is not this the day of the possession of the new covenant of light and life? and Christ bruises the head of the serpent, and through death destroyeth the devil, the power of death. And so that all might believe in Christ, and come to God by him, so that all might praise the Lord, who gives them breath and life, in his grace, light, and spirit, that he gives them; which if they hate his light, and rebel against his spirit, and walk despitefully against the spirit of grace, then they turn into reprobation, and are under condemnation: for 'he that believeth, is saved; and he that believeth not, is condemned; and he that believes, overcomes the world, and the world's god, and is born of God, a child of light, and enters into his rest, and ceases from his own works, as God did from his.' So it is unbelief that keeps out of Christ the rest, and in the condemnation and reprobation, from the salvation.

And why was the earth, or land of Canaan emptied, and the curse devoured the earth, and its inhabitants the Jews? was it not because they transgressed the laws and ordinances, and broke the covenant of God? *Isa.* ix.

And did not Christ say to the Jews, which were of the children of

Jacob, 'that they were of an adulterous generation, that looked for signs, and there should be no sign shewed to them; but as Jonah was three days and three nights in the whale's belly, so the Son of man should be three days and three nights in the heart of the earth?' and Christ said, 'the men of Nineveh should rise up in judgment against this generation to condemn it,' (to wit, the Jews.) And were not they of Jacob's stock, of whom you hold the election as to persons?

And again, Christ saith, 'the queen of the south shall rise up in judgment against this generation,' (to wit, of the Jews,) to condemn it, which was of the stock of Jacob; who would not hear Christ, as she did Solomon; nor repent at Christ's preaching, as Nineveh did at Jonah's, though Christ was a greater than Jonah or Solomon.

And did not Christ upbraid the cities of the Jews, because they did not repent, where most of his mighty works were done? and did not he cry, 'woe unto thee Bethsaida, woe unto thee Chorazin; for if the mighty works had been done in Tyre and Sidon, which have been done in thee, they would have repented long ago in sackcloth and ashes: and it shall be more tolerable in the day of judgment for Tyre and Sidon, than for the great professing Jews, which were of Jacob's stock?' and did not Christ say to Capernaum, 'though they were exalted to heaven, they should be brought down to hell: for if the mighty works had been done in Sodom, which have been done in thee, it would have remained until this day.' And Christ saith, 'it shall be more tolerable for the land of Sodom in the day of judgment, than for Capernaum.

Then where is your election and reprobation of persons, if these of Jacob's stock be so, as Christ saith, and I hope you will believe him?

And therefore, then what was and is the Jews' and christians' profession of the scriptures worth, without possession of God and his Son Christ, (and yet live in an unrepented state,) but for judgment? and therefore, it concerns all to turn unto the Lord, with his light that enlightens all people; and with his grace, that hath appeared unto all men, to teach them, and bring their salvation; and with his spirit, that he pours upon all flesh, to lead them unto the Lord, that they may serve and worship him, and be professors of Christ, and enjoyers of the Lord, and so have the comfort of God and Christ, and of the scriptures. This is the desire of him who desires the eternal good and salvation of all people. *G. F.*

For Adam and Eve, for disobeying the voice of the Lord came into condemnation, and so condemnation came upon all men; the Jews, for disobeying the voice and command of the Lord, came under condemnation and reprobation: the christians, (so called,) for disobeying the voice and command of Christ, who speaks from heaven; and for not be-

lieving and receiving of him, come under judgment and condemnation, and are in the reprobation.

If God hath ordained the greatest part of men and women for Hell and Condemnation, as many of the Priests and Professors say and preach; then let them consider these scriptures as follow.

Matt. xxviii. 18, to the end. And Jesus spake to his disciples, saying, 'all power in heaven and earth is given to me; go ye, therefore, teach all nations, (not some nations, but all nations,) baptizing, (that is to say, dipping or plunging them,) into the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you.' Now death having passed over all men, and all were concluded under sin, and all died in Adam, so that condemnation must come upon all men, so that all were baptized or plunged into death, sin, and evil, by disobedience to God's command and ordinance; therefore, all nations, and every creature under heaven, must be taught to observe whatsoever Christ commands, and be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost; so salvation was preached to all mankind, and condemnation was preached to none, but such as did not believe in the light and gospel.

And in *Mark* xvi. 15. Christ saith to his disciples, 'go ye into all the world, [mark, all,] and preach the gospel to every creature.' So, here the gospel of salvation was preached to every creature. 'He that believeth, is saved; but he that believeth not, is condemned:' so unbelief is the cause of condemnation; and so they were not to preach the gospel of salvation to a part of the world, or some creatures only; but to all the world, and to every creature under heaven, the gospel of salvation; here was God's love to mankind: and that repentance and remission of sins should be preached to all nations in the name of Jesus? and they were first to begin at Jerusalem, so was the command of Christ unto his disciples, and from thence to preach the gospel of glad tidings to every creature, and to all nations, and not to preach condemnation; for that they were in before, in old Adam; and after; not believing, they remained in condemnation, as Christ saith, 'he that believes, is saved; he that doth not, is condemned already:' and he further saith, 'they that do not believe in the light, but do evil, and hate it, this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.' *John* iii. 19.

And the apostle saith, 1 *Tim.* ii. 'I exhort that supplications, prayers, intercession, and giving of thanks be made for all men;' and the apostle gives a reason for it, 'that God would have all men to be saved, and come to the knowledge of the truth.' So here he would have all men to be prayed for: now it being the will of God, that all men should be

saved, and come to the knowledge of the truth; then their destruction is of themselves, who will not come to Christ, that they might have life.

And further, the apostle saith, 'there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, [mark, for all,] to be testified in due time: and though many do not believe that Christ gave himself a ransom for all, yet in due time they may come to believe the apostle's testimony.

And further, the apostle saith in *Titus* ii. 'the grace of God, that bringeth salvation, hath appeared to all men, teaching us, &c. and by the grace of God, Christ should taste death for every man, [mark, every man,] for all died in Adam, therefore Christ tasted death for all that died, and gave himself a ransom for all, that all might believe in him, and come to life.' *Heb.* ii.

And the apostle John saith, 1 *John* ii. 'how that Jesus Christ the righteous is a propitiation for our sins, and not for our sins only, but for the sins of the whole world,' [mark, the whole world,] that is, all the world, that Christ is a propitiation for the sins of. Then how can ye say, that he hath ordained any for death and damnation? for their condemnation is of themselves, for not believing.

And the apostle saith, in *Acts* ii. 'this is that was spoken by Joel the prophet, it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh.' Now this the apostle Peter spoke to the professing Jews, of which some were amazed, and some were mocking. And these last days are the days of the new covenant, whereby sons and daughters shall prophesy, and young men shall see visions, and old men shall dream dreams, and servants and hand-maids shall prophesy. So it is the spirit of God, which he pours out upon all flesh, [mark, all flesh,] men and women, by which sons and daughters, and young men and old men, and servants and hand-maids come to prophesy, and have their dreams and visions: so it is not by schools, and colleges, but by the spirit of God.

And in *John* i. he saith, 'that was the true light, which lighteth every man that cometh into the world (to wit, Christ,) and the world was made by him; and in him was life, and this life was the light of men.

So it is called the life in Christ, the word, by whom all things were made, and the light of men, yea, the true light, which lighteth every man that cometh into the world.

And Christ saith, 'believe in the light, while you have it, that you may become the children of the light.'

And here is God's great love to mankind, who so loved the world, that he gave his only begotten Son into the world, that whosoever did believe in him, they should not perish, but have everlasting life.

And John said, 'he came for a witness to bear witness of this light,

(to wit, the true light, which is the life in Christ,) which lighteth every man that cometh into the world.'

And most of the teachers that are bred up at schools and colleges, and others, they do come for witnesses, and bear witness against this true light, the life in Christ, which lighteth every man that cometh into the world. But those are false witnesses, and come not from God, if John was a true witness, who was sent from God to bear witness to this true light, that all through him might believe.

And now, all they that say, 'that this light is not sufficient,' then they may say, that Christ bid them believe in an insufficient light: but they that say so, say and preach falsely; for Christ saith, 'by believing in the light, they shall become children of the light.'

And now you that say, 'the grace of God which hath appeared unto all men, is not a sufficient grace for all men; but God told the apostle, 'his grace was sufficient;' and it is strange, that that which will bring people's salvation, and will teach them, is not sufficient.

And in *Acts* iii. the apostle saith, in his preaching to the Jews: 'a prophet shall the Lord your God raise up unto you, like unto Moses, him shall you hear in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul, [mark, every soul,] which will not hear that prophet, shall be destroyed from among the people.'

So it is their own wilfulness, that will not hear this prophet, in his own light, grace and spirit, that brings their own destruction.

And Christ saith, in the sixteenth chapter of John, to his disciples; 'He would send the Comforter to them, the Holy Ghost; and this Holy Ghost should guide them into all truth; and the same spirit, that did comfort, and guide, and lead all the believers into all truth; he would reprove the world of sin, of righteousness, and of judgment.' Is not this sufficient to lead the world, which reproveth them of their sin, because they do not believe in Christ, and will not leave their own righteousness, and come to Christ for righteousness; and reprove them of judgment, because the Prince of the world is judged; yea, and through death Christ destroys the devil, the power of death, and the world will not believe it. So their condemnation is, because of their unbelief: but the Lord has promised, in his holy mountain, to make unto all people a feast of fat things, a feast of wines, &c. [mark, unto all people,] and that 'the Lord would destroy in this mountain the face of the covering cast over all people, [mark, all people,] and the vail that is spread over all nations,' [mark, all nations.] *Isa.* xxv.

And also, the Lord saith, 'the earth shall be full of the knowledge of the Lord; and the knowledge of the Lord shall cover the earth, as the waters cover the sea; see *Isa.* xi. 9, 10.

This is the day of Christ, the Holy One; for he saith, 'in that day

there shall be a root of Jesse, which shall stand for an ensign of the people, yea, an ensign for the nations, and to it shall the Gentiles seek, and his rest shall be glorious.'

Now, the covering cast over all people, and the vail cast over all nations, the Lord is destroying, and the earth shall be full of his knowledge, and not only full, but covered with the knowledge of the Lord, as the water doth cover the sea, the prophecy of Isaiah, in chap. xl. comes to be fulfilled, and the preaching of Zachariah, *Luke* iii. 'every valley shall be filled, [mark, every valley,] and every mountain and hill shall be brought low, (mark, every mountain, &c.) and the crooked shall be made straight, and the rough shall be made smooth, and all flesh shall see the salvation of God.'

And doth not Daniel say, 'this stone, cut out of the mountain without hands, smote the image of gold, silver, brass, iron, and clay, and brake them all to pieces, that they became like the chaff of the threshing-floor, and the wind blowed them away, that there was no place found for them?' and this precious and elect stone, Christ Jesus, that smote this image, became a great mountain, and filled the whole earth; so this stone was without the handy work of man, and breaks the image to pieces, that the wind drives them away, so that there is no place found for them in the earth; and this glorious stone fills the whole earth.

Now, if the earth be filled with this stone, there is nothing wanting; for God's promise was, that the seed of the woman should bruise the serpent's head,' who is the god of the world, that lies in wickedness; and all is concluded under sin; and all sin is of the devil; for he sinned from the beginning: 'for this purpose the Son of God was manifested, that he might destroy the works of the devil.' 1 *John* iii.

And, as I said before, Christ, who through death, destroyed death, the devil, who had the power of death, *Heb.* ii. 14. and tasted death for every man, and gave himself a ransom for all: and so, as the apostle saith to the Romans, 'that God might have mercy upon all through Jesus Christ:' for the apostle saith, 'all have sinned, [mark, all,] and judgment came upon all to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.' *Rom.* v.

So it is clear, as death passed over all men, and all have sinned, Christ is a propitiation for the sins of the whole world, and not for the saints only; and he tasted death for every man, and gave himself a ransom for all. So is not that a devilish doctrine, that saith, 'by the offence of one, condemnation and judgment came upon all men.' So that condemnation cometh by the transgression and offence; but the apostle saith, as I said before, 'even so, by the righteousness of one, (to wit, Christ Jesus,) the free gift came upon all men unto justification of life.'

And Christ saith, in *Mark* xiii. 37. 'what I say unto you, I say unto all, watch.'

Now, this doth manifest, that there was something of God, of his spirit, light, and grace in them; else how could they watch against the enemy, and wait for the appearance of Christ, who saith, 'my reward is with me, to give every man as his works shall be,' [mark, every man.] *Rev.* xxii.

And Isaiah saith, *Isa.* xviii. 3. 'all ye inhabitants of the world, and dwellers on the earth, see ye; when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye: the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.' *Psalm* ciii. 19.

And David saith, 'the Lord is good to all, (mark, to all,) and his tender mercies are over all his works;' and 'all thy works praise thee, O Lord.' *Psalm* cxlv. 9.

Now, how can you say, that the Lord hath ordained the greatest part of men and women for hell and condemnation; when the Lord saith, 'he hath no pleasure in the death of a sinner, he desireth not the death of a sinner, but that he would repent, and turn to him and live.'

So the Lord is good unto all, and his tender mercies are over all his works.

And in *Micah* ii. 3. he saith, 'hear all ye people, hearken, O earth, and all that is in it, and let the Lord be a witness against you, the Lord from his holy temple,' [mark, all people, and all that is in the earth.] This doth manifest that there is something of God in all people, by which they are to hear the Lord.

'And Christ became the author of eternal salvation, to all that obey him.' *Heb.* v. 9.

So it is clear, that it is disobedience and unbelief that brings condemnation.

And the apostle saith, 'praise the Lord, all ye Gentiles, and laud him, all ye people.' *Rom.* xv.

And David saith, 'praise the Lord, all ye nations; praise him, all ye people.'

So here was no preaching by these of ordination of people to condemnation before the world began; but they are under condemnation that preach that doctrine; and they are not like David and Paul, who preached, that all nations and all people might praise the Lord; this manifests that there is something of God in them.

For Peter saith, 'I perceive that God is no respecter of persons, (to wit, of the Jews or Gentiles,) but in every nation, he that feareth God and worketh righteousness, he is accepted of him.' So that it is not he that talks of righteousness, but he that works righteousness, that is accepted. *Acts* x. 34, 35.

And the apostle preached peace by Jesus Christ, who was Lord of all, both of Jews and Gentiles; for Christ is Lord of the dead, as well as the living; for he hath all power in heaven and earth given unto him.

For Moses confessed, *Deut.* x. 14. and said, 'behold the heaven, and the heaven of heavens is the Lord thy God's, and the earth, with all that therein is.' So here it is clear that the Lord has an eye over all his works in his tender mercies; and, (as Christ saith,) 'not a sparrow shall fall to the ground without his will.'

And the apostle saith, 'though there are diversities of opinions, but it is the same God which worketh all in all.'

Now, if people neglect this work and worker, and follow their own works, then they come to condemnation.

And Christ hath set up his kingdom above sixteen hundred years since, and he must reign, till he hath put all his enemies under his feet; and he hath put all things under his feet in the general, though as yet all things be not subdued unto him in the hearts of men; but when all things shall be subdued unto him, then shall God be all in all, &c.

And again, the apostle saith to the Ephesians, how that 'Christ is ascended far above all principalities, powers, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things, &c. and the fulness of him that filleth all in all.'

And the apostle saith, 'there is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all and in all.' *Col.* iii. 11.

So mark, Christ is all, and in all these; the apostle tells you so.

And also, the apostle saith, 'for the love of Christ constraineth us; because we thus judge, that if one died for all, then we are all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto Christ, which died for them, and rose again.' 2 *Cor.* v. 14, 15.

And the apostle saith in *Heb.* x. speaking of Christ, who saith, 'I come to do thy will, O God; to take away the first covenant, that he might establish the second covenant; by the which will we are sanctified, through the offering of the body of Jesus Christ once for all.' Mark, once for all sacrifices, who ends them, and once for all the sins of the whole world, who makes an end of sin, and finishes transgression, and brings in everlasting righteousness, as in *Daniel* ix.

And the apostle saith, in *Heb.* viii. speaking of the new covenant, 'that the Lord would put his laws in their minds, and write them in their hearts, &c. and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, to say know

the Lord; for all shall know the Lord, from the least to the greatest.' Mark this; it is the days of the new covenant.

And in *Acts* xvii. the apostle saith, that 'God made the world, and all things therein, and is Lord of heaven and earth, and dwells not in temples made with hands; but your bodies are the temples of the Lord,' as he tells the Corinthians: 'and God is not worshipped with men's hands, who gives life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth;' and commandeth all men, every where, to repent, because he hath appointed a day, in the which he will judge the world in righteousness by Christ Jesus, whom he hath ordained, whereof he hath given assurance unto all men; (or offered faith,) in that he hath raised Christ from the dead. So it is clear here, the Lord would have none to perish. If by one offence, or the transgression of one, death reigned, and had the authority upon all men, for all had sinned, and so judgment came upon all men to condemnation; even so by the righteousness of one, to wit, Christ, the free gift came upon all men to the justification of life.

So here was the first condemnation, and here is the free gift of righteousness, (Christ,) that taketh away this condemnation; and they that do not believe in the light, as Christ hath taught, are condemned with the light; and they that do believe in the light, and are become children of the light, are saved, as Christ hath taught. For the Lord saith, 'look unto me, all ye ends of the earth, and be ye saved; for I am God, and there is none else.' *Isa.* xlv. 2.

For the Lord saith, 'I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return; that unto me shall every knee bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.' *Philip* ii. 11. *Isa.* xlv. 23.

And *Daniel* vii. 13, 14. speaking of Christ's kingdom; 'there was given unto him dominion, and glory, and a kingdom, that all nations and languages shall serve and worship him.' Mark, serve Christ; that must be in his light, grace, spirit, and truth, which is poured upon all, and hath appeared unto all, and enlightens all; and Christ's dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed. *Micha* iv. vii. *Luke* i. 33. *Daniel* ii. 34.

And *David* saith, 'sing unto the Lord all the earth;' then there is something in all the earth, that giveth them a sense of the Lord: 'for the Lord visits the earth, and waters it, and greatly enriches it with the river of God, which is full of water.' *Psalm* lxv. 9.

And again, *David* saith, 'make a joyful noise unto God, all ye lands; he ruleth by his power forever, his eyes behold the nations, &c. all the earth shall worship thee, and shall sing unto thee.' *Psalm* lxvi. This

must be in the spirit and truth, in the new covenant, which is poured out upon all flesh.

And again, *David* saith, 'O God, let all people praise thee; oh! let the nations be glad and sing for joy; for thou shalt judge thy people righteously, and govern the nations upon the earth, and all the ends of the earth shall fear God.'

And do not you think, that these prophecies and promises are to be fulfilled in the days of the new covenant?

And again, it is said, 'all the ends of the earth shall see the salvation of our God, and make a joyful noise to the Lord; all the earth makes a loud noise, and rejoice with singing.'

Here is not some of the earth, but all the earth in this heavenly harmony: and must not this be fulfilled in the days of the new covenant?

'The Lord reigns, let the earth rejoice; let the multitude of isles be glad thereof before the Lord; for he cometh to judge the world with righteousness.' *Psalm* xcvii. and xcviii. 3. 4.

And the apostle saith, and shews the fulfilling of the prophecies of Isaiah concerning Christ, saying, 'I have set thee to be a light to the Gentiles;' in another place, 'to enlighten the Gentiles; that thou shouldst be my salvation to the ends of the earth.' *Acts* xiii. 47. *Isa.* xlix. 6.

So he that is the light, that lighteth every one that cometh into the world, he is the salvation to them that believe in it, and therefore, Jude calls it, 'the common salvation.' And the apostle saith, 'the gospel of salvation is preached to every creature under heaven.'

And in the old covenant the Lord poured his spirit upon the house of Israel. And in *Ezek.* xxxix. this was in the old covenant, to instruct them; but in the new covenant God pours out of his spirit upon all flesh, as in *Joel* ii. *Acts* ii. 17. 'that all flesh might see the salvation of God.' *Luke* iii. 6.

And the first Adam was made a living soul, and he died by eating of that which God forbid him, and so all died in Adam; and the last Adam, Christ Jesus, was made a quickening spirit; and it is he that quickens them that be dead in sins and trespasses, and makes them alive; and his grace, which brings salvation, hath appeared to all men, for them to believe in; and he doth enlighten every man that cometh into the world; and he saith, 'I am the living bread, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world.' And this made the professing Jews to stumble, so it doth the christians without life: for Christ doth not say that I will give his flesh for the life of the saints only, but for the life of the world, by eating of that which God forbade, came death; and by eating of that which Christ gives and

commands, comes life: so they remain in the death for want of believing and eating, who came into death by disobeying and eating.

And the Lord said, 'I have no pleasure in the death of a sinner that dieth, but that he might turn and live.' And again the Lord saith, 'have I any pleasure at all, that the wicked should die, and not that he should turn from his evil ways and live?' this the Lord said to the Jews in the old covenant. *Ezek.* xviii. And hath not he said much more in the new covenant? for doth not Peter say, in his 2d epistle, chap. iii. 'the Lord is not willing that any should perish, but that all should come to repentance:' [mark, all.] So how dare any say, that God willeth and ordaineth the greatest part of men and women for hell and condemnation, and willeth it so to be. And the apostle exhorted Timothy to instruct those that did oppose themselves, if God, peradventure, would give them repentance, to the acknowledging of the truth, that they might be recovered out of the snare of the devil, that took them captive at his will, &c. So here was a possibility.

And also, Christ sent his disciples to preach repentance; and Christ upbraided the cities, because they repented not. *Matt.* xi. *Mark* vi. 12.

And the apostle said, 'they preached repentance at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.' So he testified and preached repentance, both to Jews and Greeks, that they might have faith in the Lord Jesus Christ. *Acts* xx. xxvi.

And the Lord gave Jezabel a space to repent, but she repented not. *Rev.* ii.

And God poured out his plagues upon the worshippers of idols, and the works of their hands, and for their theft, murder, fornication, and sorcery, but they repented not. *Rev.* xi.

And the Lord poured out of his vials of wrath upon the beast and his worshippers, which had shed the blood of the saints, and they repented not to give glory to God: so here was a warning for them to repent. *Rev.* xvi.

And Christ doth encourage to repentance; 'for he saith, that joy shall be in heaven over one sinner that repenteth, more than over ninety-nine just persons, that need no repentance.' *Luke* xv. 7.

And the apostle saith to the Romans, 'there is no difference between the Jews, and the Gentiles, and the Greeks; for the same Lord is over all, and rich unto all that calleth upon him.' But the apostle saith, 'how should they call upon him whom they have not heard or believed?' But the apostle answers his own question again, and saith, 'have they not all heard? yes, verily; but they have not all obeyed; for their

sound went out into all the earth, and their words unto the ends of the world.' *Rom.* x.

So you may see the disobedience of Adam, the disobedience of the Jews, and the disobedience of the christians that grieved the Lord, his prophets, and his apostles, and brought misery upon themselves.

And the apostle speaking of the unconverted estate both of Jews and Gentiles, how that 'they were all gone out of the way; and there was none that did good, no not one; [mark all,] that God might have mercy upon all.' [mark, upon all.] And is not the God of truth the God of the Jews, and the God of the Gentiles? so the righteousness of God, which is by the faith of Christ Jesus, unto all, and upon all them that believe? for there is no difference; for all have sinned, and come short of the glory of God in their unconverted estate; for the apostle preached Christ the hope of glory to the saints; and they warned every man, and teaching every man, &c. that they might present every man perfect in Christ Jesus, *Col.* i. 28. for they were imperfect, in old Adam, in transgression, though Adam was perfect before transgression; so it was the work of the ministers of Christ to bring every man out of the transgression of old Adam, where they were imperfect, and to present them perfect in Christ Jesus. So if God had willed and ordained the condemnation of some men before the world began, it was in vain for the apostle to warn every man to repent, and teach every man, that they might present them perfect in Christ Jesus; and the apostle said, that he witnessed both to small and great, saying, 'no other things than those which the prophets and Moses did say, should come,' speaking of Christ in his general doctrine. *Acts* vi. And Christ said to his disciples, 'behold, (or take notice,) I give unto you power, to tread upon serpents and scorpions, and over all the power of the enemy, and nothing by any means shall hurt you.' *Luke* x. 19. And Christ the Son of man is come to save that which was lost. *Matt.* xviii. 11. He that hath an ear, let him hear. So it seems here was something lost, by the fall of man. And the Samaritans said unto the woman, 'now we believe, not because of thy saying, for we have heard him ourselves, (to wit, Christ,) and know that this is indeed the Christ, the Saviour of the world.' And Jesus himself testified, that a prophet had no honour in his own country. And Christ saith, 'I came not to judge the world, but to save the world; I am come a light into the world, and whosoever believeth in me, shall not abide in darkness. *John* xii. 47. And John saith, 'we have seen and do testify, that the Father hath sent the Son to be a Saviour of the world.' 1 *John* iv. 14. And 'whosoever shall confess that Jesus is the Son of God, dwelleth in him, and he in God.' [mark, whosoever.]

And the apostle saith, 'we trust in the living God, who is the Saviour

of all men, especially of them that believe; these things command and teach,' &c. 1 *Tim.* iv. 10.

And the apostle saith, how that 'Christ hath made peace by the blood of his cross, and by him to reconcile all things to himself, I say, whether they be things in earth, or things in heaven.' And the apostle saith, that 'the gospel was preached to every creature under heaven, whereof, I Paul am made a minister.' *Col.* i. 20, 23.

Where are the ministers nowadays, that have the gospel which is preached to every creature under heaven, in which gospel the saints are to be settled and grounded, and be not removed from this gospel which is preached to every creature under heaven? those that say, that God hath ordained the greatest part of men and women for hell and condemnation, have not this gospel to preach to such creatures.

And the apostle saith, 'that Christ might reconcile both Jews and Gentiles unto God, in one body, by the cross, having slain the enmity, and so preached peace unto them which were afar off, and to them that are nigh, and to make in himself of twain one new man, and so making peace, that through one Christ we both (to wit, Jews and Gentiles,) have an access by one spirit unto the Father.' *Ephes.* ii. 16, 17.

And Christ saith, 'behold, (or take notice,) I make all things new, *Rev.* xxi. and 2 *Cor.* iv. the apostle saith, 'old things are passed away, behold all things are become new, and all things are of God, who hath reconciled us to God, through Jesus Christ, and hath given to us the ministry of reconciliation, (to wit,) that God was in Christ, reconciling the world to himself, not imputing their transgressions to them; for Christ was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' So Christ gave himself to purchase and redeem man, and so is a purchaser and a redeemer, and gave himself a ransom for all.

And the apostle saith, 'if the casting away of the Jews be the reconciling of the world, what shall receiving of them be, but life from the dead.' *Rom.* xi. He that hath an ear to hear, let him hear. And again, doth not the apostle say, 'in due time Christ died for the ungodly?' *Rom.* v. so he did not die for the saints only.

And again, doth not the apostle say, 'when we were sinners, Christ died for us?' and so it is clear, Christ did not die for the elect only. And the apostle saith, 'I will, therefore, that men pray every where, lifting up holy hands without wrath and doubting.'

So if men must pray every where, it must be in the spirit, as the apostle exhorteth in another place, to pray in the spirit; and they must be holy hands that must be lifted up to the Holy God; not bloody hands, nor fists of wickedness.

And the grace of God, which brings salvation, having appeared to all men, which teaches them how to live, and what to deny; and Christ lightening every man that cometh into the world, saith, 'believe in the light while ye have it:' and God poured out of his spirit upon all flesh, so that in this spirit men might pray, and serve, and worship the God of truth in spirit and in truth.

They that make sects, are the breeders of enmity; but God and Christ makes no sects, neither doth his grace, which brings salvation, that hath appeared to all men; neither doth his light and life, with which he enlightens all; neither doth his spirit, which he pours upon all flesh; neither doth Christ in his death, who tasted death for every man, and gave himself a ransom for all.

The Son of God was manifest to destroy the works of the devil, the destroyer. 1 *John* iii. 8.

The Son of man is not come to destroy men's lives, but to save them. *Luke* ix. 56.

So they that deny the Lord that bought them, bring upon themselves swift destruction. 2 *Pet.* ii. 1. *G. F.*

A DISTINCTION

BETWEEN THE NEW COVENANT AND THE OLD;

And how that in the Old Covenant, the Jews' Priests' Lips were to Preserve the Jews' People's Knowledge:

But in the New and Everlasting Covenant, Christ the High Priest, is the treasure of Wisdom and Knowledge, and he filleth the Earth with the Knowledge of the Lord God; and the Earth being full of the Knowledge of the Lord God, then there is no want of it in the Earth. And Christ the High Priest, he doth not only fill the Earth with the Knowledge of the Lord God, but covereth the Earth with the Knowledge of the Lord, as the Waters do the Sea; so the Earth shall not be seen. So then it may be seen that the Substance in the New Covenant, is far beyond the Figure in the Old Covenant.

Read, hear, perceive, and understand, receive and possess.—By G. F.

It is written in the prophecies of Isaiah, (ch. xi.) where speaking of the peaceable kingdom of Christ, that was to come, he saith, 'they shall not hurt, nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' So this was a prophecy of that day to come; it was not in the days of Isaiah.

But mark, 'in that day (when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.') In that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it (to wit, this ensign,) shall the Gentiles seek, and their rest shall be glorious. Now many of the Gentiles have found this glorious rest, and this ensign; and to this ensign do the people gather, and cannot forsake it; and all the warriors in the world cannot pluck down this ensign, nor take it from the people with their carnal weapons.

Now this is the day of Christ in his new covenant of light, life, and grace, in which the 'earth shall be full of the knowledge of the Lord, as the waters do cover the sea.' [Mark,] 'The earth shall be full of the knowledge of the Lord.' So then the earth is not empty, when it is 'full of the knowledge of the Lord,' And 'the knowledge of the Lord shall cover the earth;' it shall not only be full of it, but it shall cover the earth, so as the earth shall not be seen. 'As the waters do cover the sea,' that when you are in the sea you cannot see any land or earth; so shall the knowledge of the Lord be in the new covenant.

For the Lord saith, 'I will write my laws in their hearts, and put them in their minds, that they shall not need to say unto one another, know the Lord, for all shall know me from the greatest unto the least. And they shall not need every man to teach his neighbour, saying, know the Lord.'

Now mark, if there be no need to say one unto another, or unto their neighbour, 'know the Lord,' (for the earth shall be full of the knowledge of the Lord; and the knowledge of the Lord shall cover the earth, as the waters do the sea,' in the new covenant of light, life, and grace; so that the earth cannot be seen,) then there is no need of the priests' or teachers' lips to preserve the people's knowledge; for that was only used in the old covenant under Moses: and whilst he was read, the people were under the vail. And, therefore, Christ abolished the first priesthood with his vail, who had the tythes for his work and service, whose 'lips were to preserve the people's knowledge;' that was the people of the Jews, that particular nation. But Christ in the new covenant is the treasure of wisdom and knowledge; so that in this day of Christ, the root of Jesse shall stand up as an ensign for the people; and the Gentiles shall seek it, to wit, the nations, which many have found.

And God hath given Christ for a new covenant to the Jews, not according to the old, and for a covenant of light, to enlighten the Gentiles also, who is God's salvation to the ends of the earth: that so in this day of Christ, (and salvation,) who is a high priest, holy and harmless, and separate from sinners, made higher than the heavens, who is the treasure of wisdom and knowledge; he takes away the vail of Moses, and takes away the vail and covering that hath been spread over all nations.

So it is Christ that fills the earth with knowledge, and that the 'knowledge of the Lord shall cover the earth, as the waters do the sea;' so that in this knowledge, to know God and Christ Jesus whom he hath sent, is eternal life.

So this high priest, Christ Jesus, his work is beyond the Jews' high priests, whose 'lips were to preserve the Jewish nation's knowledge;' for Christ the treasure of wisdom and knowledge, fills the whole earth with knowledge; 'and covers the earth with the knowledge of God, as the waters cover the sea,' in his day of the new covenant. And are not these the days of the new covenant, and the gospel, which is not according to the old? and then what will all you priests (that are made at schools and colleges,) and bishops do in this day, with all your fat bishoprics and parsonages, when that people need not be taught by you the knowledge of the Lord? nor need the people send their children to schools and colleges, to learn there the arts, and how to teach people the knowledge of the Lord, when 'the earth shall be full of the knowledge of the Lord,' and covered with it, as the waters do cover the sea, in the days of this new covenant: so then there will be no need of your teachings. And if you come to receive this day in your time, then would not you forsake your fat benefices and parsonages, and return unto people their tythes, and confess that Christ who is the treasure of wisdom and knowledge, in the new covenant, saith, 'freely you have received, freely give;' and this commandment of the Lord of lords is not to be broken; and say, there is no need in the new covenant to teach people to know the Lord, no, not 'from the least to the greatest of them.' For God hath written his law in their hearts, and put it in their minds, in the days of this new covenant; and they are God's people, and he is their God, and they all know him from the greatest to the least of them: so that this new covenant is not according to the Jews' old covenant, amongst that particular nation of the Jews, who had a tribe of priests and Levites, whose 'lips were to preserve the people's knowledge,' for which they had their tythes. But Christ is come in his new covenant, and hath taken away the first covenant, and abolished it, and disannulled the commandment that gave him his tythes; and establishes the second and everlasting covenant, where all shall be taught of God, and saith to them that declared this new covenant, and preached his gospel, 'freely you have received, freely give;' and they were to go and declare this without bag or staff.

So in the new covenant they had no need of purse, silver, bag, or staff; for they that preached the gospel, lived of the gospel. So the gospel of life and salvation is good news and glad tidings, being preached to and in every creature under heaven; and the grace of God, which bringeth salvation, hath appeared unto all men to teach them: and Christ doth

enlighten every man that cometh into the world, with the life in him, the word, by which all things were made to believe in, and to give them knowledge. So this high priest is he, that filleth and 'covereth the earth with the knowledge of the Lord, as the waters cover the sea,' so that the earth shall not be seen; and so he both 'gives and preserves the people's knowledge.' And in these days of Christ, in his new covenant, God poureth out his spirit upon all flesh, to instruct, teach, and lead them, by which spirit 'sons and daughters may prophesy, and the old men may dream dreams, and the young men, and hand-maids, and servants may see visions,' by the spirit which God hath poured upon them, and hath given them a spiritual knowledge, and which spirit reveals the things of God unto them, and leads them into all truth. For in the old covenant the Lord poured out his spirit upon the house of Israel, and gave them of his good spirit to instruct them, though they rebelled against it; but in his new covenant, which is not according to the old, he pours out of his spirit not only upon the Jews, but upon all flesh of other nations, as well as the Jews, that all flesh may see the glory of God, and see their salvation. For the Lord saith, in *Isa.* xlix. 26. 'all flesh shall know, that I, the Lord, am thy Saviour and Redeemer, the mighty one of Jacob.' And again, in *Isa.* xl. 5. the Lord saith, 'every valley shall be exalted, and every mountain and hill shall be laid low, and the crooked shall be made straight, and the rough plain; and the glory of the Lord shall be revealed, all flesh shall see it together, for the mouth of the Lord hath spoken it.' And is not this the gospel-day of Christ in his new covenant? and must it not be fulfilled? but your mountains and hills must be laid down, and your crooked ways and natures must be made straight, smooth, and plain, before this glory of the Lord be revealed, and that all flesh come to see it.

And in *Luke* iii. 6. it is said, where he speaks of the fulfilling of *Isa.* xl. how 'all flesh shall see the salvation of God.' Again, *Isa.* lxvi. 18, 26. the Lord saith, 'all flesh, shall come to worship before me: and the Lord saith, it shall come to pass, that I will gather all nations and tongues, and they shall come and see my glory, and I will set him for a sign among them,' speaking of Christ. And the Lord saith, 'his people's wilderness shall be like Eden, and their desert as the garden of the Lord.' *Isa.* li. 3. And are not these the days of the new covenant, and to be fulfilled? *G. F.*

Swarthmore, the 4th month, 1679.

A Warning to all that profess Christianity, and others, to beware of Covetousness, which is Idolatry.—By G. F.

All people that do profess Christ, and christianity, this is a warning to you all, to take heed of covetousness; for covetousness was forbidden both in the Old Testament and the New, and by the law of God, and by Christ and his apostles.

For the apostle saith, 'covetousness is idolatry;' and both to the rulers, priests, teachers, and people in the Old and New Testament, that idolatrous practise was forbidden.

And Christ saith, 'it is one of those evils that defiles a man, that comes out of him.'

And the Lord said in his law, and ten commandments, 'thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.'

Now, if this covetous spirit be kept down, then the idolator is kept down, and that idol out of the heart.

Also, theft and stealing was forbidden in the old covenant, and so it is in the new; and all are to labour in the thing that is good.

Likewise, adultery was forbidden in the old covenant, and so it is in the new; yea, and more than outward adultery: for, 'he that looks after a woman to lust after her,' in the new covenant, Christ saith, 'he hath committed adultery with her already in his heart.'

And 'bearing false witness against his neighbour,' was forbidden in the old covenant, and so it is in the new? for all are to speak truth to their neighbour, and lie not.

And the Lord saith, in the Old Testament, 'thou shalt not kill.'

The apostle saith, in the new covenant, 'they did not wrestle with flesh and blood; and their weapons were not carnal, but spiritual;' and Christ forbids wrath in the new covenant, &c.

And Samuel, who was a judge and a prophet, who judged Israel, 1 *Sam.* xii. 3. Samuel said, 'I am old and gray-headed, and I have walked before you from my childhood unto this day; whose ox or ass have I taken? or whom have I defrauded or oppressed? or of whose hand have I received any bribe to blind my eyes therewith?' and the children of Israel answered and said, 'thou hast not defrauded nor oppressed any of us, neither hast thou received ought at any man's hand.' &c.

Now here was a prophet, and a priest, and a judge, clear from that idolatry of covetousness; and hath not he outstripped many of them which now call themselves prophets and priests, judges and teachers, that profess the new covenant?

And David said, 'incline my heart unto thy testimonies, and not to covetousness.' *Psalm* cxix. 36.

So, if the hearts of all who profess christianity, were inclined to the testimony of Jesus, the spirit of prophecy, that would keep down the earthly spirit of covetousness, which is idolatry.

And as Solomon saith, in *Prov.* xxviii. 16. 'he that hateth covetousness, shall prolong his days.' Then he that loveth covetousness, which is idolatry, shall not prolong his days.

And Jeremiah cried out against the Jews in the old covenant, and said, 'from the greatest to the least of them, the prophet and the priest, every one of them was given to covetousness, and to deal falsely.' *Jer.* vi. 13. and *Isa.* lvi. 11.

And yet, these priests and prophets, from the greatest to the least of them, could make a profession of the old covenant.

And let the priests, and prophets, and people, that profess the new covenant, see if they be not given to this idolatry of covetousness, which was hated and forbidden of God and Christ, and his people, prophets, and apostles.

And Jeremiah further cries out against the Jew, in *Jer.* xxii. 17. and said unto them, 'thine eyes and thy heart are for thy covetousness, and for shedding of innocent blood, and for oppression, and for violence.'

Now this was the Jews condition in the old covenant, when they forsook God, and his law and spirit.

And now, let all who profess themselves christians, in whom Christ doth not reign, which are not guided by the spirit of God, as the prophets and apostles were, search and try themselves, if the fruits of their eyes and hearts, and the fruits of the spirit that was in the Jews, doth not appear, and is manifest in them, a spirit that lusts to do violence and oppression, and a spirit of covetousness, and of persecution, and of shedding innocent blood, which was forbidden by God and his prophets in the old covenant, and by Christ and his apostles in the new covenant, and by them abhorred and cried out against. But what was the end of the Jews which followed after that wicked spirit, and went from the Lord?

And do those called christians, think in their profession of the new covenant, that they must have liberty in these evil things now, which were forbidden in the time of the old law and covenant? no, no; they are much more forbidden in the new.

And the Lord said unto Ezekiel, 'that the Jews would come and sit before him as the Lord's people, and they would hear his words, but they will not do them; and with their mouths they would shew much love, but their hearts went after their covetousness.' *Ezek.* xxxiii. 31.

Now will not the priests and professors of Christendom, hear and say

the words of the new covenant and gospel, and appear to shew much zeal and love for the words of the New Testament, but they will not do them nor practice them; for their hearts and eyes go after their covetousness, which is idolatry.

For have not you, that profess the new covenant in words, done as they that professed the old in words, even coveted goods, fields, houses, and taken by violence, and oppressed a man in his heritage, and devised iniquity, and wrought evil upon your beds, and in the morning-light have practised it, because you had power in your hands?

And was not woe pronounced against such, that professed the old covenant, and yet walked contrary to it; and much more against all such, as are found in these practises now, who profess the new. *Micha* ii.

And Habakkuk cries, 'woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of the evil,' &c. *Hab.* ii. 9. he tells them, 'the stone shall cry out of the wall, and the beam of the timber shall answer it against them.'

And therefore, let such covetous persons, that profess christianity, hearken and hear, if the stones out of the very wall do not cry out against you, and the beam of the timber does not answer it?

And Christ saith, in *Mark* vii. 'that which cometh out of the man from within his heart, defileth the man, (to wit,) evil thoughts, adultery, fornication, murder, theft, covetousness, wickedness, deceit, blasphemies, pride, foolishness, and an evil eye:' now these are the evils that defile men, which the devil, the serpent, who is out of the truth, hath wrought in man's heart, both in Adam and Eve, and the Jews, and the christians that go from God, and disobey his voice and command: for neither God nor Christ wrought any of these evil things in man in the beginning, nor since, who is the author of all good. And therefore, these evil things must be purged out of man by Christ's blood and baptism, and by the mortification and circumcision of the spirit of God.

And Christ said unto them, (to wit, the Jews,) 'take heed and beware of covetousness; for a man's life consists not in the abundance of the things which he doth possess.' *Luke* xii. 15.

Oh! that all that are called christians, and all people, would consider this blessed doctrine of Christ the heavenly man; and that they might come to understand and know what their life doth consist in; then they would take heed and beware of covetousness, which is idolatry.

And the apostle Paul, who had the care of the churches upon him, he writes to the Corinthians, 'not to keep company with any man that is called a brother, that is a fornicator, or covetous, or idolater, or railer, or a drunkard, or an extortioner;' with such an one they were not so much as to eat: for such as professed christianity, and followed such

practises, the saints were neither to eat nor keep company with; for they shamed their profession of christianity.

So here the apostles and saints, the true church, had a judgment given them, and did judge out the covetous idolaters, fornicators, drunkards, railers, &c. from having any fellowship with the saints, the true church, not as much as to eat with them, nor to keep company with them of that spirit: for he saith, 'neither fornicators, nor thieves, nor drunkards, nor covetous idolaters, railers, nor extortioners, &c. shall inherit the kingdom of God.'

And the apostle told the Corinthians, that 'such were some of them, but they were washed, sanctified, and justified from these things, in the name of the Lord Jesus Christ, and by the spirit of God.' So these were washed from their fornication, covetousness, idolatry, drunkenness, railing, and extortion, and justified in the name of Jesus, and by the spirit of God.

So the apostle here doth not speak of the fornicators, and covetous idolaters, and extortioners of the world, which were without; for God judgeth such. But the saints, the apostles, and the true church were to judge them that practised such things within the church, shewing the true christian's church had a power; and not to keep company nor to eat with such, professing Christ, that were of such practises, knowing that the unrighteous should not inherit the kingdom of God, nor drunkards, nor fornicators, thieves, railers, extortioners, nor covetous idolaters; they that lived in these evils, were not like to inherit the kingdom of God; for they were defiled, unwashed, and not sanctified nor justified, &c. So that if the saints did keep company, or did eat with such unwashed, unsanctified, unjustified persons, or have fellowship with them, they took the members of Christ and joined them to an harlot; for he that is joined to an harlot, is one body; 'for two,' saith he, 'shall be one flesh.' And therefore, the saints' bodies are members of Christ; God forbid they should be joined to harlots, or that they should make them members of an harlot. 'And he that is joined to the Lord, is one spirit:' And the saints' bodies are the temples of the Holy Ghost, which proceeds from God and Christ, and being bought with a price, the blood of Christ, and washed, and sanctified, and justified in the name of Jesus Christ by the spirit of God, they are to glorify God in their bodies, souls, and spirits, which are God's which he hath given to them to glorify him withal; glory to his name forever.

And therefore, all this old leaven of fornication, adultery, theft, covetousness, idolatry, drunkenness, revelling, extortion, and all unrighteousness, envy, malice, and wickedness, must be purged out, which is the world's god the serpent hath wrought in, that they may be a new lump, and keep the feast of unleavened bread of sincerity and truth: for Christ,

our passover, is sacrificed for us, as you may see in 1 *Cor.* v. vi. the practice of the church in the apostles' days, and which should be so now, to keep this heavenly passover with unleavened bread of sincerity and truth.

And further, the apostle tells the church of Corinth, in 2 *Cor.* vi. and explains himself with a great care of the church, that they must not be unequally yoked together with unbelievers. So this is an unequal yoke, to yoke believers and unbelievers together; and giveth his reason, and saith, 'what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath a believer with an infidel? and what agreement hath the temple of God with idols?'

Now, they that go contrary to the apostle's doctrine in these things, have lost their sense, and sight, and feeling; for here is no fellowship, nor unity, nor concord; here is no agreement, nor part with such aforementioned, that are out of the truth; but they are unequally yoked with such who are the temples of the living God, that join with them; they in whom God doth dwell and walk, and he is their God, and they are his people.

'Wherefore, come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith God Almighty.' Here you may see, what the saints, the sons and daughters of God, are to forsake, and not to touch, nor make agreement with, nor be yoked to, but be separated from, that the Lord God Almighty may receive them.

And again, the apostle writes to the *Ephesians*, iv. 25. 'that they should put away lying, and every man speak the truth to his neighbour; for they are members one of another: and him that had stolen, steal no more; but let him labour, working with his hands the thing that is good. And let no corrupt communication proceed out of your mouths, but that which is good, tending to edification, which may minister grace to the hearers: and all filthiness, foolish talking and jesting, which was not convenient, was to be put away.' And the saints, the church of Christ, was not to have any fellowship with such things, the unfruitful works of darkness, but rather reprove them. 'And fornication, and all uncleanness, and covetousness, let it not be once named amongst you, as becometh saints. For this you know, (to wit, the saints, the church of Christ,) that no whoremonger, nor unclean person, nor covetous man, which is an idolater, [mark, covetous, that is an idolater,] hath any inheritance in the kingdom of Christ and of God.' Here the church of Christ had their knowledge, and had their judgment to judge out these things, that kept people out of the kingdom of God. And now mark, 'if a covetous man

be an idolater,' as the apostle saith, then all 'covetous men are idolaters, and shall not inherit the kingdom of God.'

And now, let all those that are called priests, teachers, ministers, and prophets in Christendom, see if their fruits do not declare them to be covetous, and so idolaters, who preach Christ and the apostles' (and seem to have a zeal for their) words; but how many of them will preach without tythes and hire? and if people will not give it unto them, then to spoil their goods, and cast them into prison, yea, till death, as many have been, because they would not hold up and feed that idolatrous spirit of covetousness in them. When as the apostle commands the church, not 'so much as to have fellowship, nor company, nor to eat with a covetous person, which is an idolater.'

And now, if the saints, the true church of Christ, must not eat, nor keep company with such, then how must they hear them, or be compelled or forced to hear such? and knowing that Christ said to his ministers, whom he sent forth 'freely they had received, freely they were to give;' and they were 'neither to provide silver nor gold, nor bag nor scrip; but to enquire who was worthy of their message: and what was set before them, that they were to eat; and such as were unworthy, that would not receive them and their message, they were to shake the dust off their feet, which should be a witness against them at the day of judgment.' And the apostles did not cast those unworthy ones, that would not receive them, and set meat before them, into prison, as some of your ministers do the people of God, because they cannot uphold your covetous, idolatrous spirit, in giving you tythes and hire.

And now, all you that will not preach Christ's and the apostles' words, nor pray amongst people, or give them psalms to sing, and sing among them, and baptize children, (as you call it,) or sprinkle them, without the tenths of people's increase of their labours, and without the tenths of the increase of their cattle and goods, and have set wages by the year for these things: are not you the covetous idolaters? yea, and cast people into prison, and spoil their goods, and excommunicate them whom you do none of these works for, neither have they set you at work, nor hired you to do any of these things for them: for do not most people, every where, generally hire you, and agree with you for so much in the year? or do not you make friends with great persons, to put you into fat benefices? and instead of enquiring where the worthy people are, are not your priests enquiring, where is the greatest benefices, and most tythes and incomes? and then, when you are settled, do not you spoil the goods, and cast into prison, such as never hired you nor hear you? and is not this contrary to the general command of Christ to his disciples, both to the twelve and the seventy? 'freely you have received, freely give,' &c.

So is it not manifest here, that you are covetous idolaters that the apostle speaks against, 'that shall not enter into the kingdom of God.'

For Peter in his 2d general epistle, 2 *Pet.* ii. speaks of the false prophets and false teachers, and how 'many should follow their pernicious ways, by reason of whom the way of truth should be evil spoken of;' which truth the apostles preached freely, as they had received freely, according to the command of Christ. And these false prophets and teachers through covetousness should with feigned words make merchandize of people. For how often have the teachers changed their places and ways? the apostle compares such with the old world, and Sodom, and fallen angels that kept not their habitation. And therefore, let the teachers in Christendom, who cast into prison and spoil people's goods for their bellies, examine and see if they be not the men.

And also, the apostle writes to Timothy, in 2 *Tim.* iii. of such 'covetous proud boasters, and false accusers, and fierce despisers of them that were good, and which were heady, high-minded lovers of pleasures more than lovers of God; that had the form of godliness, (which was the form of christianity,) but denied the power thereof; from such the saints, (the true church,) were to turn away.' For he likened them to Jannes and Jambres, that withstood Moses, who were men of corrupt minds, and did resist the truth, and were reprobate concerning the true faith; these led such captive who were laden with sins, and led about with divers lusts, always learning, and were never able to come to the knowledge of truth;' and how should they, being destitute thereof themselves, and men of corrupt minds, bring any into the truth and the faith, when they are out of the true faith themselves, and tell people, 'they must carry a body of sin and death to the grave with them;' and others say, 'they must have a purgatory when they are dead:' and such are reprobate from the apostle's doctrine and faith, which is the victory, and in the damnable heresy. But the apostles exhorted the saints, 'to walk in the light, and the blood of Jesus Christ should cleanse them from all sin.'

And the apostle told the church, 'that they were washed, cleansed, sanctified, and justified,' &c. and this was whilst they were upon the earth. And he tells the Ephesians, the saints, 'you that were sometimes darkness, now are you light in the Lord.'

And the apostle writes to Timothy, 1 *Tim.* v. 'having food and raiment, let us therewith be content; and godliness with contentment is great gain: but they that will be rich, fall into temptations and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these

things, and follow after righteousness, godliness, faith, love, patience, meekness. This is the man of God's path, and to flee covetousness, and the love of money, and such as make gain their godliness; for such are destitute of the truth: and this should be the practice of all true christians now.

And do not the men of the world, with the covetous priests and teachers, and others, fly after riches and money, instead of flying from it? and after gain supposing it to be godliness? and is not this a mark, that such have erred from the true faith, and are fallen into hurtful lusts, which drown them in destruction and perdition, by falling into a temptation and a snare, in coveting after riches and the love of money, which is the root of all evil? hath not the root of this evil been manifest by the teachers of the world, and other people? the priests and teachers by destroying people for their bellies; and the people by coveting and encroaching other people's goods, and so destroy their own and others too: the teachers and others shewing, that they are erred from the faith which Christ is the author and finisher of, who saith, 'freely you have received, freely give; and beware of covetousness.' For the apostle saith, 'a bishop must not be a striker, nor greedy of filthy lucre, nor a brawler, nor covetous; but he must hold fast the faithful word, and be blameless:' and such bishops and elders, teachers and deacons, were Timothy and Titus to ordain, as you may see, in 1 *Tim.* iii. and *Titus* i. And they were to hold the mystery of faith in a pure conscience: and therefore, how can any bishops and teachers, elders or deacons be the succeeders of them, that the apostles, and Timothy, and Titus ordained, that are strikers, persecutors, covetous and greedy of filthy lucre, yea, and cast people into prison whom they do not oversee, nor teach, nor preach to? are not such erred from the faith, the evil beasts and slow-bellies, that suppose gain to be godliness, that serve not the Lord Jesus Christ, but their own bellies, which the apostle bid Titus, 'rebuke sharply.' And now you may see such as coveted to be rich, and were persecutors and strikers, and greedy of filthy lucre, such Timothy and Titus were not to ordain bishops and teachers, elders and deacons; for such were erred from the faith; then they were not like to hold the mystery of faith in a pure conscience, which Christ is the author and finisher of, who saith, 'freely you have received, freely give.' For the apostle, in *Acts* xx. saith, that 'he was pure from the blood of all men;' he took the church to record, 'that he had coveted no man's silver, gold, nor apparel;' and said, 'that the church knew themselves, that his hands had ministered unto his necessities, and them that were with him.' Now here was a clear free minister of Christ. And now let the bishops, priests, and teachers, &c. in Christendom, try themselves and their practice by the scripture, and the apostle's example, and the command of Christ,

who saith, 'freely you have received, freely give.' Can you say, that you have coveted no man's silver, gold, nor apparel, either of your own people, nor others, whom you have not preached to? can you say, you are clear from the blood of all men, as the apostle said, and call the christians to record? if you do say you are; will not the gaols testify against you, and the courts, and your own hearts and consciences also will witness against you? and how many have been persecuted and prisoned by you till death, for not giving you money and tythes, whom you do not work for? what persecuting and hauling before courts have you made? you cannot call the christians to record, 'that you are clear from the blood of all men, that you covet no man's silver, gold, nor apparel, and that you labour with your hands for your own necessities and others, and that you are not greedy of filthy lucre, and are not strikers and persecutors, nor are they that covet after money and the riches of this world; and that you do not give freely,' as Christ commands, manifesting that you have not received freely from him; but that you are erred from the faith of Christ, (by which the apostles lived,) and from the conversation of the saints in the primitive times. For the apostle saith to the church, 'let your conversation be without covetousness, and be content with such things as you have.' And the Lord saith, 'I will never leave thee, nor forsake thee. *Heb.* xiii. 5. and *Josh.* i. 5. And so, this should be the conversation of all that profess Christ Jesus, and then they would covet after the best gifts, and not after the earthly things, and follow after love and charity.

And the apostle saith, 'be ye followers of me, even as I am also of Christ. And so it is clear the church of the true christians is not to follow any teacher, but as he followeth Christ in his life, faith, practise, and doctrine. And if they make a profession of the form of godliness, without the power, and spirit, and truth, they were to turn away from them, and not to follow them: but as every one hath received Christ Jesus, so walk in him in humility. *G. F.*

The 5th month, 1679.

THE MAN CHRIST JESUS THE HEAD OF THE CHURCH,

And true Mediator, in opposition to the Papist Head, their Pope: Prayers to, and for the Dead, their Shaved Crowns, and Saints' Relics, and Purgatory, disproved to be Christian or Judaic, consequently Heathenish or Pagan, by Scripture Testimony.—By G. F.

WHERE did ever any, (or where is there any proof, that either in the old world to the flood, or from the flood to the coming of the children of Israel out of Egypt, or from their coming out of Egypt unto Christ, and from Christ all the apostles' days,) pray unto the dead, or to saints and angels, as in this night of apostacy since the apostles' days, as the apostates from christianity, called papists do? or where did ever any go to graves for dead men's bones, or holy relics, (as they are called,) in all those ages aforementioned, and say, there was virtue in them to work miracles by, as the papists say they have done, in the apostacy since the apostles' days.

And where did ever any, either in the old world, or since, in the prophets' and apostles' days, pray to any saint? or make any saint a mediator, (but only Christ Jesus,) as the papists in the apostacy do.

For doth not the Lord say in his law, 'whosoever touches the dead body of a dead man, and purifieth not himself, and defileth the tabernacle of the Lord, that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him? And if a man died in a tent, all that came into the tent and all that was in the tent was unclean seven days; yea, every open vessel that was not covered was unclean, *Numb.* i. and whosoever touched a dead man that was slain with the sword in the field; or a bone of a man, or a grave, shall be unclean seven days. And the water of purification was to go upon them:' now seven is perfect; so the perfection was to go upon them before they were made clean again.

And Moses, when the children of Israel had been at battle with the Midianites; he bid them, 'abide without the camp seven days: and whosoever touched any slain, they were to purify themselves, and to purify their raiments,' as in *Numb.* xxxi. Yea, all their gold and silver, brass, iron, tin, and lead, which they had taken from the unclean heathen, they were to make it go through the fire, and then it should be clean; and it must be purified by 'water of separation; for that which could not abide to go through the fire must go through the water.'

And saith the Lord, 'ye shall wash your clothes, and after seven days ye shall be clean, and then come into the Lord's camp.

Now if the war in the old covenant was to be so holy and clean, and

all the people were to be so holy and clean; then what is the spiritual war in the new covenant? must not perfection go upon every one, before they can be clean, to enter into God's camp? must not their inward clothing be washed, as they washed the outward? and must not they pass through the fire of his baptism, and holy water of his word, before they can come into the camp of God, and to his tabernacle? for the seventh day was a day of washing and of purifying in the old covenant, yea, himself and his clothes. And if he did not wash himself and his clothes, if he touched a grave, or a dead man's bone, or been in a tent where a dead man lay, or had been in the war where dead men were; if he purified not himself, he was to be cut off from the congregation; because he had defiled the tabernacle of the Lord, and the water of separation had not been sprinkled upon him.

And therefore, if they were to be so clean and holy in the old covenant, with these outward washings; much more ought they to be clean in the new covenant, with the heavenly washings, with the holy water of the word; and if they be not washed with this water of the word, and the blood of Jesus, are they not cut off from the holy and clean congregation, and from God's tabernacle spiritually in the new covenant? for God set his outward tabernacle in his congregation, in the old covenant. *Levit.* xxvi. 11. But God sets the heavenly tabernacle amongst his holy and clean congregation, in the new covenant, that he hath congregated together with his spirit. And therefore, all they now that run to graves for dead men's bones, and call them relics, and pretend to do miracles by them; are they not below the law of God in the old covenant, and defilers of that tabernacle, and cut off from the congregation of the old covenant? and then much more far off the congregation of the new covenant; though in words they may profess it.

And the Lord saith, 'every leper, and every one that hath an issue, or is defiled by the dead, whether male or female, shall be put out of his camp, that they should not defile his camp,' *Numb.* v. 3. as Miriam was put out seven days for her leprosy and disobedience. For, saith the Lord, 'I will dwell in the midst of you.'

So see what a care of holiness and cleanness was to be in the camp of the old covenant; much more in the new, of inward leprosies and issues, who are defiled by dead Adam, they must be purified by the water of the word, and the blood of Jesus the second Adam, before they can come into his holy camp. And who have been in the spiritual war, with the spiritual wickedness, if that they have touched the dead, or his bone, or his grave, they are defiled, till they be purified by the water of the living word, which was before the dead was, or his bone or grave either: for the Lord saith, 'touch not the unclean thing, and I will receive you.'

2 *Cor.* vi. 17. And David saith, 'the heavens are the Lord's, but the earth he hath given to the children of men. The dead praise not the Lord, neither any that go down into silence.' *Psalm* cxv. 16, 17. Then why should any ask counsel of the dead, and pray unto the dead, if they praise not the Lord? Again, 'David saith, the slain that lie in the grave God remembereth no more, they are cut off from his hand.' *Psalm.* lxxxviii. 5.

And therefore, how can the dead be mediators? and are not they dead in sins and trespasses, that run to the graves for dead men's bones, and call them holy relics?

And again, David saith, 'they that join themselves to Baal Peor eat the sacrifices of the dead; and the dead praise not the Lord.' *Psalm* cvi. 28.

So here you may see they that joined to Baal Peor, did not join to the Lord, nor sacrifice to him, but such were dead from the Lord, and did eat the sacrifices of the dead. And are not all they that profess themselves christians in the new covenant as dead, that either pray or offer to the dead? nay, are they not worse and more dark than they, because they profess a higher and greater thing, than they in the old covenant?

And David said, 'thou shalt guide me with thy counsel, and after receive me into glory.' *Psalm* lxxiii. 24.

So here you may see, all must be guided by God's counsel, if they will be received into glory; and not be guided by the counsel of the dead, but by the counsel of the living God: 'but such as forget the works of the Lord, they wait not for his counsel to be guided by it. *Psalm* cvi. 13. And Isaiah saith, 'let the counsel of the Holy One of Israel draw nigh, and come that we may know it.' *Isa.* v. 19.

And so, these waited for counsel from God, and not from the dead. And did not the apostate Jews in the days of Isaiah, seek unto wizards and familiar spirits, that peeped and muttered? and were not all those judged in the old law? and are they not much more in the days of the gospel, the power of God? for does not Isaiah say, 'when they shall say unto you, ask counsel of them that have familiar spirits, and unto wizards that peep and mutter: then make them this answer, is there a people any where that asketh not counsel of their God, should men run to the dead from the living.'

And therefore, he saith further, 'to the law and to the testimony, if they speak not according to this word, it is because there is no light or morning in them.' *Isa.* viii.

Now here it may be seen, there were some that taught this doctrine to seek after, and unto wizards and familiar spirits; and therefore, the

prophet thought strange for the living to seek to the dead; and therefore, such were dark, and had no morning in them, that were gone both from the law and testimony.

And hath not God given Christ to be a counsellor, and are not all to ask counsel of him, and so not of any dead saint?

And the Lord said, 'his people asked counsel of their stocks, and their staff hath declared to them, and burn incense upon hills under oaks, and sacrifice with harlots, the spirit of whoredom having caused them to err. And this was when they were gone a whoring from God in the old covenant; and these were the people that were gone from the counsel of the Lord, and from true understanding; therefore, the Lord said they should fall.

And hath not the spirit of whoredom caused them to err, that ask counsel of painted pieces of wood and images? and that pray before the dead pictures and images? but such as do so now, know not the thoughts of the Lord, neither understand they his counsel, no more than the apostate Jews did of old. *Hosea* iv. 11, to 14.

And Christ counselled the Laodiceans, saying, 'I counsel thee to buy of me gold tried in the fire,' &c. *Rev.* iii. 18. And therefore, all are to take and ask Christ's counsel for this gold. And Paul said unto the church, 'he had declared unto them all the counsel of God.' *Acts* xx. 27. And never did the apostle in all the counsel of God (that he had declared,) say, that it was the 'counsel of God,' that they should set up images, or pray to saints, or go to the graves of the saints for their bones, or set up any saint to be a mediator after they are deceased; or set up crosses, that they should bow before them, or to the images of saints, or pray to the dead; or that the priests or ministers of Christ should shave their heads: he declared no such counsel from God, in all his epistles and preachings.

And in *Jer.* xlix. 20. he exhorted them there to hear the counsel of the Lord; and the Lord saith, 'woe unto the rebellious children that take counsel, but not of me; that cover with a covering, but not of my spirit, that they may add sin to sin.' *Isa.* xxx. 31.

So these are rebellious children, that take not counsel of the Lord, and cover not with his spirit; such go down to Egypt for strength, and not to the Lord; and therefore, woe proceeds against them in the old covenant, much more in the new covenant, that take not counsel of Christ, whom God hath given for a counsellor, 'the Prince of peace.' *Isa.* ix. 6.

But there were people in the old covenant, that professed it, and lived not in it. And so there is now a people that profess the new covenant, and yet live not in it, that set at naught God's and Christ's counsel, 'and would none of his reproof.' *Prov.* i. 30. For the Lord saith, 'they would

have none of my counsel, they despised all my reproof.' And these are such as hate knowledge, and choose not the fear of the Lord; and therefore, shall they eat the fruit of their own ways, and be filled with their own devices, and so not with the treasure of life.

And Judah, when they kept in the fear of the Lord, they gathered themselves together to ask counsel of the Lord in the days of Jehoshaphat, and the Lord was their counsellor. So they did not go to ask counsel of the witch to raise up dead Samuel, as Saul did, when he had disobeyed the Lord. So Saul that disobeyed, and went to the witch to ask counsel of the dead, and not of the Lord, he had no victory: but these that asked counsel of the Lord, they had the victory. 2 *Chron.* xx. 4.

And you may see they asked counsel of the Lord, whether their way was to be prosperous or no. *Judges* xx. 23. So they did not go to ask counsel of the dead.

And Christ saith, 'whatsoever things ye shall ask in prayer, believing, ye shall receive.' But they must ask of God through him. *Matt.* xxi. 22.

And Christ saith, 'whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son; and if you shall ask any thing in my name, I will do it.' *John* xiv. 13.

So here it is clear, that all the true christians must ask in Christ's name; and he hath taught so, and exhorted to it, and not in any saint's name, or angel.

And Christ exhorts again, saying, 'ask, and it shall be given you; and every one that asketh receiveth.' *Matt.* vii. And Martha's faith was so firm, that she said, 'she knew whatsoever Christ did ask of God, he would give it.' *John* xi. 22.

So here you may see, Christ was the counsellor, in whose name people were to ask in the new covenant; and God's people in the old covenant were forbidden using enchantments, or observing of times; and were forbidden having regard to wizards, or seeking after familiar spirits, 'for I am the Lord your God;' and him they were to seek unto, (saith the Lord.) And likewise in the old covenant the Lord forbids his people from making any cuttings in the flesh, or prints, or marks upon them for the dead. *Levit.* xix. 28. 'for they were to be an holy people' in the old covenant, so much more in the new.

And the Lord said, 'ye shall not make baldness upon your heads, nor make any cuttings in your flesh.'

Now the Lord did forbid his people from doing these things in the old covenant, so much more in the new. And therefore, all you that shave your heads, and make them bald, and make cuttings in your flesh with whips or otherwise, are not you judged by the law of God, to be out of the practice of the old covenant? and so, short of the new, in the practice of the heathen, and not in the practice of the old covenant nor new?

Object. And now if any of you should object, that Paul did shave his head after he was a christian. *Acts* xxi.

Answer. The cause of that act of his, was this, viz. there was a report amongst the Jews, that he taught against the law of Moses, and was against circumcision; and therefore, James and the elders did advise Paul, saying unto him, 'purify thyself, and shave thy head,' and the rest that were with him, that they might seem to walk orderly according to the law of Moses: and this they desired him to do, that they might say, 'here is four men which have a vow upon them.' And Paul did so, with the rest that were with him; and they that were with him, entered into the temple to signify the accomplishment of the days of purification, until an offering should be offered for every one of them, and then the apostle standing up amongst them, pleading his cause when they were offering up an offering for him, against whom he said they had nothing except for this one vow, touching the resurrection of the dead, touching which, said the apostle, 'I am called in question of you this day.' *Acts* xxiv. 21.

So, though the apostle did condescend to the Jews, to shave his head, and purify himself. *Acts* xxi. 24. and *Numb.* vi. 13, 18. Yet when they came to offer an offering for him, he was made to trample down all that he did in that thing, and to preach Christ the resurrection, who was the offering once for all.

And his so yielding to their weakness, was the means of his being taken prisoner, and like to have been killed also, by his persecutors, the Jews; and so he was tossed up and down, till he was brought prisoner to Rome. But the command of the Lord was, 'that they should not shave their heads, but only pole them;' and therefore there is an express command of God against shaving of their heads. *Ezek.* xliv. 20.

Now Paul shaving of his head under a vow, was according to the Nazarites shaving of their heads under a vow. *Acts* xviii. 18. For all the days of their separation, there was 'no razor to come upon their heads,' neither were they to come near any dead body, no, not so much as their father or mother, sister or brother; for the 'consecration of his God was upon his head;' and if a man died suddenly by him, he defiled his head of consecration; and then he was to shave his head in the seventh day of his cleansing.

And again, *Numb.* vi. 'the Nazarite shall shave his head at the door of the tabernacle of the congregation, and shall take the hair of his head of his separation, and shall put it into the fire, which is under the sacrifice of his peace-offering.' So this was the law of God to the Nazarites, who were under a vow 'to shave their heads,' else by the law of God, the priests were not to shave their heads, as may be seen in *Ezek.* xliv.

So, for priests to shave their heads, is neither a gospel command, nor law of God, except such as were under a vow, as aforesaid.

But do all the priests, and others, that shave their heads now, do it as under the vow of the Nazarites! and do they not come near any dead, let them be ever so near a kin! and when they shave their heads, do they shave them at the 'door of the tabernacle of the congregation,' the place of shaving! and do they burn their hair under the sacrifice of the peace-offering! and if so, do not they deny Christ come in the flesh, who hath 'offered up himself once for all!' who cleanses with his blood, and washes with the water of his word; with which they must be cleansed, before they can come into his tabernacle and congregation.

So shaving of heads, to priests and others, and making bald their heads, was forbidden by the law of God, except it was such as were under the vow before-mentioned, and the Nazarites: and when they did shave their heads for their separation, they were to burn it under the sacrifice of the peace-offering, as aforesaid. And this shaving of these Nazarites, and those under this vow, it was to be done before the 'door of the tabernacle of the congregation,' and not in a private house. So this was the cause of the shaving of heads; else the law of God was against it, by which the priests were not to shave their heads. *Ezek.* xliv. 20.

And the Lord commanded Moses 'to take the Levites from amongst the children of Israel, and cleanse them;' and they were to 'shave their flesh, and wash their clothes.' And when they were cleansed, they offered a young bullock for a meat-offering, and another bullock for a sin-offering; and then Aaron offered the Levites before the Lord, for an 'offering for the children of Israel, that they might execute the service of the Lord.' So here you may see, all the Levites must be washed and cleansed, and they must offer up for themselves before they could be offered up to the Lord; and then they might offer the clean offerings for the people.

So they were not fit for the service of the Lord, till they were cleansed, *Numb.* viii. 6. And so the Levites were separated from the children of Israel, and the Lord said, 'they are mine.' And now this Levitical priesthood being changed, and the law also, by which they were made, with all its services, and shavings, and washings, and sprinklings, and the commandment disannulled that gave him his tythes, by Christ Jesus: and so the Levitical priesthood is not to be followed by the true christians; but Christ is to be followed, who came not after the order of Aaron, but of the tribe of Judah, who is to be followed and heard in all things.

Now, making baldness on the head, was a judgment to some, as you may see in *Micah* i. 16. For the Lord saith, 'I will turn your feasts into mourning, and your songs into lamentation, and I will bring sackcloth

upon your loins, and baldness upon every head.' So that baldness was the judgment which the Lord brought upon them, *Amos* viii. 10. 'and they shall cast dust upon their heads, and wallow themselves in ashes; and they shall make themselves utterly bald.' *Ezek.* xxvii. 30, 31. and vii. 17, 18. 'all hands shall be feeble, and all knees shall be weak as water: they shall gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness shall be upon all their heads.' And in *Jer.* lxviii. 37. 'every head shall be bald, and every beard shall be clipped, and upon all hands shall be cuttings, and upon all loins sackcloth,' &c. So here their baldness was a judgment upon them, there was so great a lamentation. And in *Isa.* xxii. 12. 'in that day did the Lord of hosts call to weeping, to mourning, to baldness, and to girding with sackcloth.' And again, in *Isa.* xv. 2. was not misery the cause of their baldness there? and in *Isa.* iii. 24. when he had reckoned up the vanities of the children of Israel, and reproved them; he told them, that 'instead of well-set hair, they should have baldness, and instead of a stomacher, a girdle of sackcloth,' &c. And in *Job* i. 20. when he was in his trials, sufferings, and misery, he 'rent his mantle and shaved his head,' &c.

So this manner of shaving heads, was sometimes as a judgment, and sometimes through trials and troubles, &c. and also there was another case and example of the women's shaving their heads: when a young woman who was not of the Jews, was taken captive, if a man did marry her, she was to 'shave her head, and pare her nails, &c. and put off her captive raiment, and bewail her father and mother a whole month,' and then a Jew in the old covenant might marry her. *Deut.* xxi. 12, 13.

Now, concerning the law of cleansing of lepers, they that were to be cleansed, were to wash their clothes, and shave off all their hair, and wash themselves in water, *Levit.* xiv. 8, 9. 'on the seventh day he shall shave all the hair off his head, and his beard, and his eye-brows; even all his hair he shall shave off, and shall wash his clothes, and his flesh he shall wash in water and shall be clean, and the eighth day the priest shall offer two lambs without blemish for him.' So here you may see the ground of the lepers' shaving of their heads, &c. in the old covenant: but you may see by the law of God, they were not to make baldness upon their heads, *Levit.* xxi. 5. and x. 27. saying in express words, 'ye shall not make baldness upon your heads, nor cuttings in your flesh.' And in *Ezek.* lxiv. 20. there it was said, 'the priests were not to shave their heads.' So here was an express command of God against the priest's shaving of their heads; though in some cases, as aforesaid, there was the use of shaving in the old covenant. But where did ever Christ, who sent forth the apostles, give a command, that they should shave their heads? or where did ever the apostles, after Christ, give any such

command in the church? let us see an order for it from Christ and his apostles, you that plead antiquity, and then it will be seen how far short your practice of shaving reaches to the apostles' days.

And, as concerning asking counsel of the dead: they were not to make themselves bald for the dead, nor defile themselves with the dead. *Levit.* xxi. And the sons of Aaron were expressly forbidden, 'they shall not make baldness upon their heads,' as aforesaid, *Levit.* xxi. For whatsoever they touched, that was unclean, they were to wash themselves and to purify themselves. And the Lord said, 'ye are the children of the Lord your God, ye shall not cut yourselves, nor make baldness betwixt your eyes for the dead, for thou art an holy people unto the Lord thy God, for I have chosen thee to be a peculiar people unto the Lord thy God, above all nations that are upon the earth.' *Deut.* xiv. 1, 2.

And the high priest was not to go to any dead body to defile himself, neither to his father nor his mother; neither was he to uncover his head or rent his clothes. *Levit.* xxi. 10, 11. And generally throughout all the scriptures, it may be seen how people were to pray unto the Lord, and not to any saint; for they were commanded to 'pray unto *the Lord* for the peace of the city.' *Jer.* xxiv. 7. And in *Job* xxxiii. 26. there it is said, 'pray unto the Lord,' &c.

And a multitude of scriptures might be brought both in the Old and New Testament, how that people were to 'pray unto the Lord, and hearken unto his voice;' and no where in all the scriptures can it be found, that they were required to pray unto any, but God and Christ, in whose name alone, whatsoever his people asked, it should be given unto them.

And in *Prov.* xxi. 16. ye may see, there were congregations of the dead; 'for,' saith he, 'the man that wandereth out of the way of understanding shall remain in the congregation of the dead.' And these that remain in the congregation of the dead, are wandered both out of the way of the old covenant, and the new, and from the light and spirit of Christ, which gives the knowledge and understanding of Christ, their way to God. And these congregations of the dead can offer but the unsalted and unsavory sacrifice to the dead. And in *Eccles.* ix. 5, 6. it is said, 'for the living know that they shall die, but the dead know not any thing, neither have they any more reward; for the memory of them is forgotten; also, their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in any thing that is done under the sun.' Then what good do your prayers to them do for the dead, if they know not any thing, and have no more a portion forever, in any thing that is done under the sun?

And doth not the angel say, 'why seek ye the living amongst the dead?' so the living is not to be sought for amongst the dead. And did not the angel say, 'he is risen,' to them that so sought Christ? *Luke*

xxiv. 5. And Christ is a judge of the quick and dead, who saith, 'come unto me, that ye may have life.' So people are not to seek to the dead, but to Christ, who is 'alive and lives for evermore.' 2 *Tim.* iv. 1. and *Rev.* i. 18. And doth not the Lord say, 'look unto me, all ye ends of the earth, and be saved.' So they are not then to look unto the dead to be saved, but to Christ. And 'none comes to the Son, but whom the Father draws.' And, 'God so loved the world, that he gave his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life.'

And ye may see how the Jews, after they went from the covenant of God, and disobeyed his commands, then they made a covenant with death, and were at an agreement with hell, like the apostate christians, who are gone out of the new covenant of light, life, and grace. And then like the Jews that forsook the old covenant, they make lies their refuge, and under falsehood do they hide themselves, making covenants with the pope and his substitutes, for the pardon of their sins, past, present, and to come; who thereby endeavour to make void Christ's pardon and forgiveness. But your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it, as the rebellious Jews were of old.

And they that have made a covenant with death, and an agreement with hell, in the time of the new covenant, or old, they can offer and sacrifice nothing, but what they have out of hell and death, to that which they have made a covenant withal. And are not all the enchanters, sorcerers, and charmers, forbidden by the old covenant? and were not the astrologers, star-gazers, and monthly prognosticators, reckoned amongst them? see *Isa.* xlvii. 12, 13. where the Lord saith, 'thou art wearied in the multitude of thy counsels; let now the astrologers and star-gazers, the monthly prognosticators stand up and save thee from these things, that shall come upon thee: behold, they shall be stubble, the fire shall burn them, they shall not deliver themselves from the power of the flame.'

Therefore, God's people are not to trust in such things, nor follow such things in the time of the old covenant nor new. And what could all the Egyptians or Babylonian sorcerers do to Pharaoh or to Nebuchadnezzar's dream? did not God bring all their counsels to naught? and therefore, all astrologers, sorcerers, enchanters, and witches were forbidden all along, as may be seen in the scriptures; and makers of images and idols, or the likeness of any thing in heaven or in earth; all those things are forbidden by the Lord God to be made, served, bowed to, or worshipped; for these were the practises of the heathen, and not of the people of God, in the old covenant nor in the new. For God will 'frustrate the

tokens of the liars, and make the diviners mad, and turneth the wisdom of the wise backward, and maketh their knowledge foolishness: yet God confirmeth the word of his servants, and performeth the counsel of his messengers.' *Isa.* xliv. 25, 26. And the Lord God saith, 'ye shall not use enchantment, nor observe times.' *Levit.* xix. 26, 31, and 37. 'But ye shall observe my statutes, saith the Lord: for they that observe lying vanities, forsake their own mercy.' *Jonah* ii. 8. And the apostle forbids 'observing of days, months, and times,' *Gal.* iv. 11. and said, 'he was afraid of them, lest he had bestowed his labours of such in vain.' And Christ tells the Jews, that were in the observation of such things, *Luke* xvii. 20. 'the kingdom of God comes not with observation.'

So they that be in such things, and look to find the kingdom of God in these things, cannot receive it.

And ye may see, that they who forsook the Lord, and observed times, used enchantments, and dealt with familiar spirits and wizards; and such, at the last, sacrificed their children in the fire, and wrought much wickedness in the sight of the Lord, and provoked him to anger. And these run into the making of graven images and idols to worship, and bowed down to them, and the gods of their own making, like the heathen, who forsook God and his covenant. 2 *Kings* xxi.

And there was not to be found amongst God's people in the old covenant any that used divination, or an enchanter, or a witch, or an observer of times, or a charmer, or consulter with familiar spirits, or a wizard, or necromancer, or such an one as made his son or daughter to pass through the fire; for all these things were forbidden by the Lord; and all these things are an abomination to the Lord: 'and because of these abominations the Lord thy God hath driven them out from before thee; for these nations, that thou shalt possess, hearkened unto observers of times, and diviners. But as for thee, the Lord thy God hath not suffered thee so to do; thou shalt be perfect with the Lord thy God. For the Lord thy God will raise up a prophet unto thee out of the midst of thee, and unto him shall they hearken,' (speaking of Christ in the new covenant, like Moses in the old,) and in this prophet (that God raises up,) Christ Jesus, he will put words in his mouth, and he shall speak unto his people in the new covenant all that God commands him, as Moses did in the old: who was faithful in his house in the old covenant, as Christ is faithful in his house in the new: 'and whosoever will not hearken unto my words, saith the Lord, which he (to wit, Christ,) shall speak in my name, I will require it of him:' as Moses did speak from the mouth of the Lord in the old covenant; and those that did not hearken unto his words, and obey them in the old covenant, the Lord required it of them.' *Deut.* xviii.

And God's people were forbidden by the Lord in the old covenant,

saying, 'ye shall not print any marks upon your bodies, for it was the works of the heathen.' *Levit.* xix. And as the Lord's people were forbidden in the old covenant to serve any of the gods of the nations, and their manner of living, ways, worships and religions; so surely much more are they forbidden in the new covenant, under Christ the great prophet, as you may see throughout the scriptures.

And you may see the express command of God against images, likenesses, and figures. *Deut.* iv. The Lord commanded Moses in the old covenant, to teach the Jews his statutes and judgments, that they might do them; and bid them take heed unto themselves, saying, 'you saw no manner of similitude in that day when the Lord spoke unto you in Horeb, out of the midst of the fire:' therefore, they seeing no similitude that day, 'thou shalt not make any graven image, nor the similitude of any figure, likeness of male or female, or the likeness of any beast of the earth: or the likeness of any winged fowl in the air; or the likeness of any creeping thing on the ground; or the likeness of any fish in the waters.'

And thus you may see, that they were forbidden making any likeness of any thing in heaven or earth, lest at the last they should come to worship the host of heaven.

And here you may see, they were not only forbidden the worshipping of such things, but the making the likeness of them by the express command of God. But oh! how full of these images and likenesses are the houses of these called christians, which were forbidden in the old covenant? so that it is become a trade amongst such christians to make such things, which the Jews in the old covenant were forbidden; which they in the new covenant should much more forbear to do, by applying their minds, ears, and eyes to Christ, the great prophet, and hearken unto him, who renews them up into the image of God.

Now concerning purification, purging, and cleansing: if the Lord had intended a purgatory after people are dead to purge them in, which the scripture no where speaks of, what needed all these purifications in the time of the law? *Numb.* xix. 9. 2 *Chron.* xiii. 19. *Neh.* xii. 45. *Levit.* viii. 15. *Numb.* viii. 21. *Levit.* xii. 4. and many other scriptures might be instanced concerning purification and purifying.

And in *Malachi* iii. 3. 'he shall sit as a purifier, and a refiner by fire, purging the sons of Levi: and is like a refiner's fire, and fuller's soap.' Now, is not this refining and purging of people to be whilst they are upon the earth? but when they are dead, and gone into purgatory? God and his people do not say so.

And you that talk of a purgatory to purge and refine you in after you are dead, have not you forgotten all these scriptures, how that Christ by himself hath purged our sins? *Heb.* i. 3. 'and he his own self bore our

sins in his own body on the tree, that we being dead to sin, should live unto righteousness.' Mark, those lived unto righteousness, which were dead unto sin: and so the apostle did not teach people to look for a purgatory, when they were dead. 1 *Pet.* i. 24. And how can it be said, that you are dead to sin, and that Christ bore your sins in his own body on the tree, when that you look for a purgatory to be cleansed in after you are dead? and the apostle told the saints, whilst they were upon the earth, 'you have purified your souls, in obeying the truth, through the spirit.' 1 *Pet.* i. 22. So these true christians need not look for a purgatory. And John saith, 'if we walk in the light, as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.' So mark, he was the cleanser from all sin: so they needed not a purgatory. And they that are not cleansed from all sin, are they that do not walk in the light, as Christ is in the light; and such in their darkness may imagine a purgatory to cleanse them in, and Christ hath appeared to put away sin by the sacrifice of himself. And the apostle saith, 'it is appointed unto men once to die, and after this to come to judgment.' *Heb.* ix. 27. So he doth not say, they are appointed for purgatory, but for judgment.

And the apostle saith in his general epistle, to the christians in his day; 'forasmuch as ye know, that ye are not redeemed with corruptible things, neither with silver and gold, from your vain conversation, but with the precious blood of Jesus Christ.' 1 *Pet.* i. 18.

Now consider this, you that plead antiquity, and that pretend to pardon people's sins, and give them indulgences for their sins for corruptible things, as silver and gold, have not you made the blood of Christ of no effect? and made people to believe a lie, that buy your pardons and indulgences for their sins? and then tell them of a purgatory when they are dead, and keep them in their vain conversation, when they are living: and so out of the catholic faith, and the true knowledge of the true christians in the primitive times, who knew that they were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ Jesus.

And did not Christ say to the believing thief, 'this day thou shalt be with me in paradise?' and you will belie the scriptures, if you say, that it was a purgatory. And Christ saith, that 'he purgeth,' every branch that beareth fruit, that it may bring forth more fruit; and that branch which doth not bear fruit, he takes it away; so Christ is the purger. And he said to his disciples, that they were clean through his word: so not through a purgatory, after they were dead. *John* xv.

And as John the Baptist declares, how that Christ should come after him; and saith, 'he shall baptize you with fire, and the Holy Ghost;

and he shall thoroughly purge the floor, and burn up the chaff with unquenchable fire, and gather the wheat into his garner.'

Now all you that plead for a purgatory to be purged and purified in, do not you deny the baptism of Christ to purge you with his fire and Holy Ghost? and to purge out the old leaven of the old Adam and the devil, who hath got in by transgression since Adam fell? for all this purging, purifying, washing, and cleansing is to Adam and Eve, and their sons and daughters, since they fell from the image of righteousness and holiness, that God Almighty made them in. So Christ the second Adam, that never fell, nor sinned, who had no guile in his mouth, is the purger and cleanser of all his people with his blood and baptism, and circumciser with his spirit, in putting off the body of death, and sins of the flesh, which are gotten up into man and woman by transgression: for they had not this body of death and sin before they fell, when God Almighty made them in his image and likeness.

And so it is the blood of Christ that 'purges the conscience from dead works, to serve the living God.' *Heb.* ix. 14. So no purgatory: for it is the blood of Christ, that cleanses from all sin.

But if you have forgotten this purger, and so have invented another, to wit, a purgatory, you must not plead your antiquity from the apostles for that; but from the false conceptions of your apostatized bishops and popes, and through your long continuance in your blindness, who have wanted the true knowledge, and temperance, and patience, and godliness, and true brotherly-kindness, to your fellow-creatures, and the true love that Christ taught to his disciples, to 'love all men.'

This catholic love you have wanted; and therefore, have you massacred, killed, and persecuted so many upon the account of religion, and have forgotten that which should purge away your sins, to wit, the blood of Christ. And therefore, have you imagined a purgatory after death, and taught this for a doctrine amongst people instead of the blood of Christ Jesus: read 2 *Pet.* i. 1, to 6. And therefore, come to that which will purify your hearts from your double-mindedness, and take the apostle James's advice, in *Jam.* iv. 1, to 8. 'that your minds may be single to Christ.' For the apostle saith, 'Christ, who gave himself for us, that he might redeem us from all iniquity, [mark, from all iniquity,] and purify unto himself a peculiar people, zealous of good works.'

And the apostle exhorts Titus; 'these things speak and teach, exhort and rebuke with all authority.' So he was to rebuke all such that taught a doctrine contrary to this. So no man's iniquity or sin (it is clear,) can be pardoned by men's indulgences, neither can any man be redeemed from them by any gold or silver, or any other corruptible thing: and they that think they can, do set up another pardoner and forgiver, than God and Christ Jesus; which is an antichrist, as you may

see, 2 *Thes.* ii. 4. and are to be rebuked: for the Lord saith, 'I will pardon all their iniquities. *Jer.* xxx. 8. And 'Christ hath washed us from our sins, in his own blood.' *Rev.* i. 5, 9. And their garments were made white in the blood of the Lamb.' *Rev.* vii. 14. And the saints overcame by the blood of the Lamb. *Rev.* xii. 11. And the apostle tells the Ephesians, through what they had redemption, which was through the blood of Christ Jesus. *Ephes.* i. 7. And doth not he tell the Colossians the same? who saith, 'in whom we have redemption through his blood, even the forgiveness of our sins. *Col.* i. 14. So away with all the pope's forgiveness, and selling of pardons, and purgatories.

Yea, the apostle tells the Ephesians, 'you who sometimes were afar off, are now made nigh by the blood of Christ.'

So it is the blood of Christ, that made nigh the saints then, and makes nigh the saints to God now: which blood doth redeem, and wash, and cleanse, and purify from all sin. And 'Christ having abolished in his flesh the enmity, even the law of commandments, containing ordinances, and so broken down the partition-wall betwixt Jews and Gentiles, to make to himself of both Jews and Gentiles, (of these twain,) one new man: so making peace, that he might reconcile them unto God, in one body through the blood of his cross; to reconcile all things unto himself, whether things in heaven, or things in earth; having slain the enmity thereby, *Ephes.* ii. 14, to the end. And the gospel of peace was preached to them that were afar off, and them that were nigh; and Christ the foundation for Jews and Gentiles to build upon; who was the prophets' and apostles' foundation, the chief corner-stone in God's house. And so you may see, it is said, 'who hath reconciled us unto himself, by Jesus Christ: and God was in Christ, reconciling the world unto himself, not imputing their transgressions unto them.' 2 *Cor.* v. 18, 19. So it is clear, here was no purgatory after death, spoken of to wash, purify or cleanse people in, but it was through Christ Jesus only.

And all that look for a purgatory after they are dead, are not of that true catholic faith, which the apostles were in, and true church in the primitive times; which true faith Jesus is the author of. For they that receive the end of this catholic faith, receive the salvation of their souls. 1 *Pet.* i. 9.

So here is no purgatory; and where a purgatory is pleaded for, the end of this faith is not received. And faith is the victory over that which separated man from God: by which faith he hath access to God, and by it pleases God. And it is faith that sanctifies. *Acts* xxvi. 18. So they need not have a purgatory, that be in this catholic faith: and they that tell people of a purgatory, are out of the sanctifying and saving faith. And the saints' hearts were purified by faith; and this was the doctrine the apostle preached, to the primitive christians' church. *Acts*

xv. 9. And they that tell people of a purgatory to purge them in, are erred from this catholic purifying faith. And the just shall and do live by this purifying, sanctifying faith. *Heb.* i. 4. and *Rom.* i. 17. And this faith which Christ is the author and finisher of, did justify and purify the church then, and the saints now: by which faith being justified, they had peace with God, this divine, holy, and precious catholic faith. So they that imagine a purgatory to cleanse them in, and thereby, or therein expect to be cleansed, purged, or justified, are out of this catholic faith: for the apostle saith, 'being justified by faith, we have peace with God through our Lord Jesus Christ.'

And so by faith, God's people stood, and they walked by faith, and not by sight: and they lived by the faith of the Son of God, which faith the Son of God was the author and finisher of; this holy, precious, divine, purifying, sanctifying, justifying, saving, catholic faith, by which they had access to God, and in which they pleased God, through which faith they had victory over that which displeased him; so they need no pope's imagined purgatory.

And by this faith did Abel offer: and by this faith was Enoch translated: and by this faith did Noah build the ark, by which he and his family were saved: and by this faith did Abraham forsake his country, and country religion, and followed and obeyed the Lord, from whom he received the blessing: and by this faith was Moses preserved, when he was hid three months by his parents: and by this faith did Moses forsake the pleasures of Egypt, and refuse to be called the son of Pharaoh's daughter: and by this faith were the three children preserved in persecuting Nebuchadnezzar's flaming furnace: and by this faith was Daniel preserved in the lion's den, and their mouths closed from devouring him. So faith is that which resists the devil, and it is the shield of God's children, and the weapon of the elect, which were elected before the world was; which faith gives them victory over the world. So they that preach up or believe a purgatory, are erred from this catholic faith in Christ, who was and is the saints purger.

And John tells the church in his general epistle, 1 *John* v. 4. 'this is the victory that overcometh the world, even your faith.' So if there be no overcoming of the world, then there is no witnessing of this faith. And whosoever preaches, that though persons fall short of overcoming the world in this life, yet they may have a purgatory when they are dead, they are erred from the catholic faith; for there is but this living, purifying, justifying, holy faith, which Christ is the author and finisher of; which is the victory of all God's elect people, before the foundation of the world, and gives them the victory over the world. And therefore, the apostle Peter saith to the church, in his first general epistle. 1 *Pet.* i. 5. They were 'kept by the power of God through faith unto salva-

tion. So this divine, holy, purifying, precious, catholic faith, which Christ was, and is the author and finisher of, was the saints keeper, through the power of God, by which they had access to God, and in which they pleased God: and in which divine, and holy precious catholic faith all the saints have unity. And this is the one true catholic faith; so not many. *Ephes.* iv. 5. And this was the one faith, which the saints were to contend for, as in Jude is spoken of: and this is the faith, which all the elect of God do preach, and hold forth to all the world; and that they must look unto Jesus, the author and finisher of. *Heb.* xii. 2.

'And now concerning the true headship of the church: Christ Jesus, who died for the sins of the world, and tasted death for every man, is risen from the dead, and set on the right hand of God in the heavenly places, far above all principalities and powers, might and dominions, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave himself to be head over all things to his church, which is his body, the fulness of him, that filleth all, and in all.' *Ephes.* i. 20. So ye may see Christ is the head of his church. And never did Christ set up any of the apostles to be the head of the church upon the earth, but he called them servants and friends, and they called themselves apostles and servants, as may be seen in their epistles: and Christ said unto them, 'he that will be greatest amongst you, let him be servant unto all.'

And so, you that set up any man to be pope or chief head of the church, and persecute others, because they will not believe it; have you not been like a monstrous body without a head, till you have made one? and how often goes this off your body, till you have made another? but by this doth it not plainly appear that you are erred from the one, true, and everlasting head, Christ Jesus, who is the author and finisher of the true catholic faith, who was the head of his church in the apostles' days, to the primitive christians, after he was crucified, and risen from the dead; so he is still to all true christians: 'who was dead, and is alive, and lives for evermore,' who saith, 'I am alpha and omega, the first and last:' which is the present head of the church, and which was, and which is to come in flames of fire, upon all that do not obey him: and with reward of life eternal to them that obey him, and believe in him. *Rev.* i. 18.

And the apostle tells the Ephesians, that Christ is the head of the church, and Saviour of the body. And Christ so loveth his church, and gave himself for it; and the church is to be subject to Christ its head, who both died for it, and shed his blood for it, and redeemed it, and sanctified it, and purchased it with his blood; and cleanses it, and washes it with the washing of the water of the word, that he might present it to God, a glorious church without spot or wrinkle, that it should be holy and without blemish, and Christ cherishes and nourishes

his church with his heavenly and spiritual nourishment, and heavenly cherishment; so that his church comes to be members of his body, 'and flesh of his flesh, and bone of his bone.' *Ephes.* v.

And the apostle writes the same to the Colossians, and tells them, 'that by Christ all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers,' all things were created for him and by him, to wit, Christ, who is the image of the invisible God, the first born of every creature, and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the first begotten from the dead; 'that in all things he might have the preeminence: for it pleased the Father that in him should all fulness dwell.' *Col.* i. 15, 19. So you may see how clearly the apostle did exalt Christ above all, and to be the head of the church: and not himself, nor Peter, nor any other of the apostles. And they did 'warn and teach every man in all wisdom, that they might present every man perfect in Christ Jesus.' So here you may see, they presented them to their head: and therefore, they exhorted the saints to be established, and rooted, and built up in Christ, as they had been taught, and bid them beware, lest any man should spoil them through philosophy or vain deceit, after the traditions of men, and rudiments of the world, and not after Christ: for in Christ dwells the fulness of divinity, who is the head; and all the saints are to be complete in him, their head, as the saints were in the apostles' days.

And the apostle writes to the Ephesians, 'to grow up in Christ in all things, who is the head: so that nothing was to be betwixt them and Christ, from whom the whole body is fitly jointed together, and compact by that which every joint supplieth, according to the effectual working of the measure in every man, making increase of the body, to the edifying itself in love. So that the saints are to 'grow up unto the measure of the stature of the fulness of Christ,' their head, and not to be tossed to and fro, and carried about with every windy doctrine, by the cunning craftiness of men, who lay in wait to deceive.

And therefore, the apostle exhorts the church to 'let no man beguile them of their reward in a voluntary humility, and worshipping of angels, intruding into these things, which they had never seen, vainly puffed up in a fleshly mind, not holding the head, Christ Jesus, from which all the body by joints and bands, have nourishment ministered from Christ their head, and knit together, increaseth with the increase of God. So there was many then who would beguile them from their living head, Christ Jesus; as there is many now since the apostles' days, that have set up a pope to be head, &c. But the apostle set up Christ to be head of the church. For the apostle had labour and travel enough to bring

people to Christ, the head; who were to 'go into all nations,' to preach the gospel of Christ, that they might believe in Christ their head.

And when the apostle said to the Colossians, 'let no man judge you in meats or drinks, or in respect of an holy day, or new moons, or sabbath day; which were shadows of good things to come: but the body is of Christ, who is the substance of all the shadows.' And so you may see what sort they were, that did not hold Christ the head, and would beguile people of the reward they had from him their head. And therefore, saith he, 'if ye were dead with Christ from the rudiments of the world:' they were not to touch, taste nor handle the ordinances, doctrines or commandments of men, though they had never such a shew of will-worship; for these neglected the body, and did not hold Christ the head.

And therefore, they that do not hold Christ the head of the church, have lost their reward from him, and do neglect the body, and are in the doctrines, ordinances, and commands of men, and the rudiments of the world; and so in the rudiments of the world they are alive, and not dead with Christ from them; and such may make heads *of their own* for their bodies, when they have none upon them, as the papists do; and when one is dead, may make another, and may persecute, prison, and kill such as cannot own him to be the head of their church; and then set all their body on persecuting as long as (that) their head stands upon their body, as history and chronicles do testify. Yea, they evidence the bloody works of this head, (that the body hath made, and set upon it,) and the fruits of this bloody, persecuting body. It was never the works of the true head, nor true church to persecute any that owned Christ their heavenly and spiritual head; for Christ the true head of his church said, that 'he came not to destroy men's lives, but to save them;' and he rebuked such as would have men's lives destroyed, and told them, 'they knew not what spirit they are of;' and likewise gave command to his church the true christians, (which he was head of,) that they should love one another, and love enemies; and his church confessed, that their weapons were spiritual, and their faith was their shield, which Christ was the author of. So he gave them this spiritual weapon, and the sword of the spirit, which was the word of God; and their armour was their light; and their helmet was salvation, and they were shod with the preparation of the gospel of peace, &c.

So these were the weapons of the true christian church, that held Christ to be their head; but the apostate church, called christian, (that is without a head, till they have made one,) their weapons are carnal, and not spiritual.

And they must all come to the true light, which Christ doth enlighten every one that cometh into the world withal; which is the life in Christ;

and believe in it, if they come to the true head, and be grafted into him. For 'both he that sanctifieth, and they that are sanctified, are all of one;' for which cause he is not ashamed to call them brethren, saying, 'I will declare thy name unto my brethren, in the midst of the church will I sing praise to thee.' *Heb.* ii. 11, 12.

And likewise, they must come to the grace and truth, which comes by Jesus Christ, in their hearts and inward parts, if they will come to Christ the head.

And also, they must come to the spirit of God within, and the anointing within, and let Christ dwell in their hearts, and the word of God to hammer down, cut down, and burn up that which hath separated from God and Christ, which they are apostatized into, if they will come to Christ their head, who will reconcile them to God.

And give over making of faiths, and look unto Jesus the author and finisher of the true faith. And give over making of ways, and come to Christ the new and living way, which the true christians were in, in the apostles' days. And give over making of heads, and come to the light of Christ, which will turn people to Christ their head, and give them the knowledge of him their head. 2 *Cor.* iv. *Ephes.* i. 22.

And give over making of religions, and come to the religion which is pure and undefiled before God, which will keep them from the spots of the world; and then they will be ashamed of that imaginary doctrine of a purgatory, (to cleanse or purge them in, when they are dead,) and of all the heads and likenesses, and images they have made.

And give over making of worships, and come to the worship that Christ set up above sixteen hundred years ago, in the spirit and in the truth: and so lay away their own worships with all their carnal weapons, by which they have persecuted in this night of apostacy, and come to take up Christ's spiritual weapons.

And give over making of ministers at schools and colleges, by natural arts, tongues, &c. and come to Christ, who is ascended on high, and gives gifts unto men for the work of the ministry, &c.

Now Concerning Mediators.

You in the apostacy, who look that Mary and other saints should be mediators for you to Christ or God; this is not catholic doctrine, neither is it from such as do hold Christ the head of the church; but from such as have apostatized from him.

For the apostle saith, *Heb.* viii. 6. speaking of Christ, he is the Mediator: and, Christ is the Mediator of the New Testament; and the saints were come to Jesus the Mediator of the new covenant: and this was the 'general assembly of the church of the first born written in heaven, who was come to God the judge of all, and to the spirit of just men made per-

fect;' and (as it was said before,) to Jesus the Mediator. *Heb.* xii. 24. For God would have all men to be saved, and to come to the knowledge of the truth: 'For there is one God, and one Mediator betwixt God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' 1 *Tim.* ii. to vi.

Now it is clear, there is but one Mediator betwixt God and men, the man Christ Jesus, who is head of his church; and whosoever hath set up, or do set up other mediators betwixt God and man, than the man Christ Jesus, are in the apostacy from the apostles' doctrine, and follow their own doctrines, and not the apostolical doctrine; for he is the one Mediator betwixt God and man, the one eternal, living God, creator of all, and Christ Jesus, by whom were all things, who gave himself a ransom for all men; he is the alone one Mediator betwixt God and man, who is the only head of his church, and his church do testify him so to be, that are come to Jesus, their Mediator; who hath made their peace betwixt them and God, and so hath received him; who is come, and hath given them an understanding to know him; and they that have him, have life everlasting. *G. F.*

The 10th month, 1678.

Postscript.

And there is one faith, which Christ is the author and finisher of, which all must look unto Jesus for this saving, holy, precious, and divine faith, which purifieth the heart, and is the victory; in which they have access to God, in which faith they do please God. And this is the *catholic faith*, which we are of.

And Christ is the head of his church, that be gathered out of the whole world into his name; and he is in the midst of them a prophet, and a priest, and a shepherd, and a bishop, and a counsellor, and a king to rule in the hearts of his church, and to exercise those offices in his church.

And Christ set up one worship in the spirit and in the truth, for all the children in the new covenant, which be Jerusalem, (that is from above,) her children's worship. For outward Jerusalem was in Canaan, and at the temple, where the outward Jews did worship in the old covenant, which worship Christ abolished, when he set up the worship in his new covenant, in spirit and in the truth for Jerusalem, which is above, and her children.

And there is but one cross which crucifieth people to the world, which cross of Christ is the power of God.

And the apostles in their days, did exalt Christ in the church, the Interceder, to make intercession for the saints to God; who said, 'that Christ ever liveth to make intercession for his people, and he is able to save them to the utmost, that come to God by him.' So, none of the deceased

saints did mediate, or intercede, or make intercession for the living saints; though the saints were to pray one for another, while they were living upon the earth. and the prayers of the saints availeth much while they are living; but when they are deceased, and fallen asleep, to pray to them, either to be mediators or interceders, or to make intercession to them, it is neither catholic faith, nor catholic doctrine; but an invention, as praying for the dead to deliver them out of purgatory. For Christ is the foundation of God's holy house of living stones, and the rock which his house is built upon; which rock the gates of hell cannot prevail against: 'For the foundation of God standeth sure.'

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